

# The DIVINE LIFE

MONTHLY JOURNAL OF THE DIVINE LIFE SOCIETY

Vol. XXII

November 1960

No. 11

*Dr. Rajendra Prasad, President of the Republic of India visited Sivanandanagar on October 10. This was his second visit to the Ashram. The marks on the President's forehead are those of sandalwood paste applied by a priest. This photograph was taken inside Swamiji's 'Kutir,' where he received the distinguished visitor.*



## CONTENTS

	<i>Pages</i>
1. Realize Your Birthright	403
2. The World of Mind	404
3. Need for a Reassessment of Values	405
4. Pursuit of Psychology as Sadhana	408
5. Realm of Thought	414
6. How to Follow the Precepts of Gurudev	417
7. Vivekachudamani	419
8. Synthetic Personality of the Great Guru	420
9. Essence of 'Brahma Sutras'	421
10. An Illustrious Son of the Country	422
11. Light, Power, Wisdom	423
12. Ashram News and Notes	425
13. Title Awards	426
14. Latest Sivananda Publications	427
15. Sivananda Study Circle at Allahabad	427
16. Birthday Celebration Reports	428

35  
15<sup>th</sup> November 1960  
Sri Brashanand, Kirtikals,  
B.A.U.B.  
Klemmu.

*'God is the eye of eye, ear of ear, prana of pranas, Soul of the Soul.'*

*Prayer or Communion with  
God is more vital to human  
life than food, water and air.  
God is the sole real light man  
man's foremost duty is to  
realize It.*

*May God bless you! Sivananda*

## RELIGIOUS CALENDAR

*(Sivanandanagar)*

### NOVEMBER

29 Vaikuntha Ekadasi;

Gita Jayanti

30 Pradosha Puja

### DECEMBER

23 Dattatreya Jayanti

Purnima

3 XVII anniversary of  
Akhanda Mahamantra  
Kirtan at the Ashram

14 Ekadasi

16 Pradosha Puja

18 Amavasya

25 Christmas

28 Ekadasi

30 Pradosha Puja

31 XVII foundation anniversary of Viswanath  
Mandir

## SUBSCRIPTION RATES

Annual subscription: Rs. 4.00;  
Rs. 7.00 for two years;  
Rs. 10.00 for three years. Annual  
subscription outside  
India: \$ 1.25 or 8 shillings,  
or the equivalent in other  
currencies.



# DIVINE LIFE

VOL. TWENTY-TWO

NOVEMBER 1960

NUMBER ELEVEN

## Realize Your Birthright (*Sri Swami Sivananda*)

Awake, arise, O man! You are a pilgrim on the path of truth. You are a divine soul incarnate. Find the way back to your spiritual abode in the domain of eternal bliss and everlasting peace.

Why do you starve in the midst of plenty? Why do you beg from door to door for material happiness? All wealth is within you. All happiness is within you. Lift up your mind and heart to your original source. Recover your divine lustre.

Come, then. Tarry not. Falter not. Go you forth. Be afraid of nothing. You are born of the light divine. The sun is your brother, and the moon your sister. You are related to the whole universe in spiritual kinship. Your goal is to realize the forgotten oneness with God.

O wanderer in the desert of the mundane world! Do not be deceived by mirages. Do not be a victim of your imagination. You are not a plaything of your senses. You are not a whipping boy of your mind. You are the master of your own destiny. Limitless power and wisdom lie dormant within you. Conquer the lower mind through the higher mind.

You are already pure, already free, already perfect. It is the superimpositions wrought by your false imaginations that make you grope in darkness. You are like the musk-deer running about in search of its own fragrance. You are not to bring anything from outside, you are not to go anywhere, to be happy and free from limitations. You have only to tear the veil of self-delusion.

Waste not this precious life in sensual pleasures, in vain bickerings. No one has to give you anything. No one has to do anything for you. Your life is incomplete without spiritual consciousness. Your life is barren without righteousness, detachment, spirit of renunciation, understanding, right discernment, meditation and self-realization. Truth must be discovered in the depth of your own being.

Look not outside for light, peace, joy and bliss, but look within. True happiness is not beyond in some luxurious heaven. It is within your heart, in your own Atma. Within the core of your soul the eternal voice speaks: "Wake up! Thou art the immortal, all-blissful spirit. Tat Twam Asi!"

## The World of Mind

**YOGA-VASISHTHA:** The mind is the creator of the world. There is nothing in the universe which one may not attain by appropriate and right sort of effort. Mind is the creator and enjoyer of all happiness and misery, and of all impulses. In fact, man is nothing but what the mind makes him. As a worm creates its cocoon, the mind builds its body for the realization of its desires. The body takes after and depends upon what the mind has set on.

**JAMES ALLEN:** Your own thoughts, desires and aspirations comprise your world, and to you all that there is in the universe of beauty and joy and bliss, or of ugliness and sorrow and pain, is contained within yourself. By your own thoughts you make or mar your life, your world, your universe. Man is the doer of his own deeds, and as such he is the maker of his own character, and character is destiny.

**SCHOPENHAUER:** The whole body is nothing but objectified will.

**O.S. MARDEN:** Nothing ever was or ever will be created or recreated except through mind. The body is but objectified thought. The cause of whatever comes to you in life is within you.

**GUSTAVE GELEY:** The notion of ideo-plasticity forced upon us by the facts is of conspicuous importance. The idea is no longer a product of matter. On the contrary, it is the idea that moulds matter and gives form and attributes to it. In other words, matter is resolved by final analysis into a superior dynamism that conditions it, and this dynamism is itself dependent on the idea. The ideo-plastic materializations

demonstrate that the living being can no longer be considered as a mere cellular complex. It appears primarily as a dynamo-psychism.

**PAUL BRUNTON:** Nature teaches every man through his dreams that he has in miniature the same creative capacities as the world-mind.

**C.D. LARSON:** That the mind exercises great power on the body, that every mental state is a cause, producing its corresponding effect upon the moral, the mental and the physical conditions of the individual, and that every thought is a force that can change, transform, or at least modify almost anything in the human system—these are the facts that are no longer disputed.

**SHAW DESMOND:** Thought is the origin of everything, whether of good or evil. Each time we think wrongly we forge a bullet in our heart. Each time we think rightly we are placing about ourselves a barrier of light within which all evil dissolves.

**CHARLES GILBERT DAVIS:** Thought is the stuff of which things are made. Mind is everything. All matter is but a materialization of consciousness.

**OSBORN:** A conception more in harmony with the facts of psychical research is that forms, including the physical body, are modes of expression for our psychical selves. Our bodies represent for us a means for contacting a particular environment, and the phenomenon of materialization shows that mind possesses the power to construct other types of forms.

*(Collection by Dr. B.L. Atreya)*

## Need for a Reassessment of Values

(*Sri Swami Sivananda*)

The most precious treasure of this holy land is its spiritual heritage. It is our basic spiritual idealism that can keep the nation united. Today we hear so much about the crisis of character, disruptive influences, parochial tendencies, linguistic fanaticism and baneful encroachment of some of the aspects of western materialism that gnaw at the root of the nation's spiritual foundation.

There is no use blaming anyone for this. There is no use in glorifying a rich heritage if one has lost one's grip over it. There is no use in keeping one's head buried in the sands, refuse to see the changing conditions around, and feel great about oneself. The relevancy of any old value in the life of man lies in its extent of being fructified in practical utility. It is ridiculous to exuberate that your forefathers were monarchs, if you are a beggar now.

The cultural life of a nation is not static. It is constantly changing, readjusting to the stresses of economic, social and political conditions, and is susceptible to external influences. Yet, the basic roots of a great culture have an undying quality about them, and though they may pass through long dormant phases, they do not fail to exert their influence on the tree of national life.

### BASIS OF UNITY

Unless you have a basic idealism to which everyone could have a sense of belonging, a sense of purposefulness, a sense of duty, you cannot keep the nation united. In the past, it is the religious and spiritual culture of the land that forged a cohesive bond among the people from the Cape Comorin to the Himalayas, the Sans-

krit language gave a common link in religious services and scholarship, and the scriptural dicta on life and society provided a basis for integration.

When the problems of life were less oppressive, when the pressure of population did not go out of hand in disrupting the village units, when the diversification of trade and industry did not have a strong necessity, the descendants of the farmers, the artisans, the warriors, the merchants and the scholars following their respective, traditional avocations, and when the inroads of foreign invasions did not throw out of gear the integral conditions of society, this cohesiveness of religious consciousness seemed to suffice and meet the needs of the time.

But it was not strong enough to foster the concept of nationhood or give political unity. The question of political unity did not arise, since regional rulers were content with governing their respective kingdoms, and when a king was sufficiently ambitious and strong to exert pressure on others, he was satisfied by giving a military demonstration of his might and forcing the recognition of his suzerainty over others, but this did not shake up the structure of society and put the religious and cultural life of the people on the defensive.

### DISUNITY AND DISRUPTION

Some great rulers like Chandragupta, Asoka and Harshavardhan effected political unity through the enlargement of their suzerainty, but the minds of the people failed to catch up the idea of nationhood. Mahmud of Ghazni and Mohammad Ghori put an end to the balmy days of the Hindu religious culture about a thousand years ago, and speared into the minds of the peo-

ple the price of complacency and political disunity. But the lesson was not learnt. Individual selfishness and regional groupism kept the people divided. As in the days of the Pandavas, the dynamism of religion to uphold justice and not submit to oppression, as championed by Sri Krishna, did not generally stir the minds of the rulers who remained unaffected. The Hindu kingdoms in the Deccan did not care for what happened in the plains of nothern India.

Complacency and disunity again caught up with the Turco-Afghan rulers, and Babur was at hand to shake them up with the introduction of gun-powder in war for the first time in India's history. India, which had produced the finest steel by the time the Christian era began, did not bother that cannons could kill, the bane of national life being complacency and heedlessness in almost every field. The great descendant of Babur, Akbar, once again forged political unity by the force of arms, but complacency, refusing to learn from others and disunity once again caught up with his successors, and, after Aurangzeb, the Moghul empire began to crumble into pieces, till Robert Clive blazed a new trail of conquest and adventure.

#### DECAY OF HINDUISM

Hinduism, meanwhile, being pressed hard against the wall and fighting for its life, was decomposing through centuries, and crude and narrow-minded bigotry came to be associated with it more and more. In the South, which was not under the rule of a foreign culture, Ramanuja, Madhva and Vallabha flourished, but the minds of the people failed to keep a broad perspective, and factionalism was not conspicuous by its absence.

The Brahmins refused to learn from the great liberalism of Ramanuja, made

themselves exclusive and legalized customs and codes in the name of religion, which reduced the non-Brahmins into second-class citizens, as it were. Unfortunately, for the sins of their forefathers, the Brahmins in the South now are paying the price. In the North, the frustration-complex in the subconscious of the people made them turn for solace to the Bhakti schools. A great leader, however, emerged from the fold of Hinduism, Guru Nanak, whose strength, dynamism and courage gave a new life to his followers, and they provided an invisible armour to the parent religion. But unfortunately, again, political disunity today threatens to divide the Indians once more.

#### FACTIONALISM MUST GO

After hundreds of years, after having paid bitter prices for disunity and narrow-minded bigotry, and after having been united and imbued with a sense of nationhood for regaining political emancipation during the last fifty years, the country can no longer afford to dabble in groupism, linguism and dialectical materialism, at the cost of national and spiritual unity. The basic spiritual culture of the land has got to be strengthened. Language alone is not the criterion of culture. The groups that uphold the distinctness of regional cultures, at the expense of the basic cohesive values, the groups that compare the superiority of one region over that of another, either in the case of language or intellectual keenness, or material resources, are a menace to national unity, and should be dealt with as such. The country can no longer afford to indulge in aggressive, intolerant factionalism.

The spiritual consciousness among the people should be roused. The *Gita* dynamism of religious life, the spirit of Karma Yoga, the unitary, broad-minded liberalism

of Vedanta, the emotional maturity of Bhakti Yoga, and the strong-minded self-discipline of Raja Yoga, must be awakened. In the renascent India, the starry-eyed idealist, who has no guts to translate his idealism in practical life, has no place; the "son-of-the-soil" slogan-monger, who equates regionalism with nationalism, has no place; the caste-ridden bigot, who wishes to divide society for reasons of birth, has no place; the fatalist, who tries to justify his indolence in the name of *karma*, has no place.

#### DYNAMIC SPIRITUALITY

The spiritual culture of the land must be dynamic. The moral perspective of the people must have a wide understanding. Spirituality cannot grow on a weak soil. The nation must be strong in order to be worthy of its spiritual values. Just as *ahimsa* or non-violence is a mockery in a coward or a weak man, renunciation is a mockery in a beggar, religion is a mockery in whom character is absent, and spirituality is a mockery in a nation which cannot stand on its own legs.

Many of the ills of the country are due to its lip-service to spiritual values and their wrong assessment. Other-worldliness is not the hall-mark of Indian culture, but subservience of material values to spiritual ideals. Fatalism is not synonymous to our culture, but persistent, dynamic self-effort, for betterment. Factionalism and bigotry are not justified, but a colourful variety, wrought by the multiplicity of temperaments, exist only to uphold the underlying oneness of the spirit.

Life is governed by the four principles of *dharma*, *artha*, *kama* and *moksha*. *Dharma*, or righteous duty, is the first and foremost concern of man. The *Gita* does not

ask you to run away under pressure and find religious awareness in the forest, but lay down your life, if need be, in the defence of *dharma*. *Artha* is legitimate economic prosperity, the benefit of material riches, and *kama* is the fulfilment of lawful, healthy desires. These three stages are preparatory to the final one, which is the ultimate purpose of human life—the realization of the immortal spirit that is in reality in every being.

#### MORAL VALUES

Material considerations should not have their grip over the moral being of man, but they should be regulated on a broad perspective. The timid and the weak can never be spiritual. Real individual strength is in mastery over oneself. The worst fate that a man could have is to be a slave of his senses, and a pawn in the play of sense-objects. Truth can never shine in the heart which is impure. The basic duty of the individual, therefore, is self-culture. Without self-culture, the question of spirituality does not arise.

Matter should not rule life, but life should rule matter. Peace should be found at home first and in the heart of man, and then let him talk of world peace. Unity should be found at home first, and then let there be talk of world unity. Everybody is so much concerned about the affairs of others that one forgets in which state one really is. Let there be a reassessment of values, material and spiritual, and readaptation of the time-tested ideals to the present-day needs of the country and the world at large. Let no one live in a fool's paradise, either basking in the halo of scientific advancement, or in the glory of spiritual culture which is yet to be found among the people.

# Pursuit of Psychology as Sadhana

(*Sri Indra Sen*)

[Aurobindo Ashram, Pondicherry]

It is since the time of W. Wundt, in particular from the founding of his laboratory in 1879, that Psychology in the West has had a quick and confident rise. Before that its position was extremely weak. In the seventeenth and eighteenth centuries, mechanics was the ruling science. The scientific spirit had established itself in Europe; there was reliance upon direct observation rather than on authority or reason, but the main interest of the age was the study of movements of bodies in space. Psychology at that time followed mechanics.

## VARIANT STANDPOINTS

The mental processes were thought to be reduced to their elementary bits, and the laws of their combination investigated. Such were the psychologies of Hobbes, Hume and Hartley. Hobbes reduced the mind to motion; Hume to a series of elements; and Hartley to nerve-vibrations. Explanations of the more complex mental process were all attempted from these points of view. Herbert later applied mathematics to the study of mind and tried to give formulae by which a calculus of the mind could be created. He, however, also affirmed an active principle which combines the different parts.

The principle of mechanical combination had been carried to a high degree of consistency in James Mill, and he stands out as the best representative of the tradition of psychology called "associationism." His son, J.S. Mill, who is more widely known as a philosopher and political thinker, was a keen psychologist, too. About the middle of the nineteenth century, he

felt inspired by the then influential science of chemistry and conceived of psychology as mental chemistry, which has become a celebrated viewpoint. He affirmed that when the sensory elements combine they become so fused in the compound that we must recognize a new entity, which is more than the sum of the constituent parts.

After Darwin the biological and the evolutional standpoints became so important that psychology began to be conceived on those patterns, and that of chemistry was rejected as inappropriate for the living organism of man. But must not psychology have a standpoint of its own, one arising out of its own proper subject-matter and entirely suited to it?

## INTROSPECTIVE METHOD

The subject-matter of general psychology is the mind or consciousness and behaviour of the adult man. Behaviour is externally observable, but it is ordinarily a basis for inferring about the inner consciousness of the person concerned; and this requires previous introspection, i.e., direct inner observation of one's own mental processes, connected with that kind of behaviour, on the part of the observer. For example, I am able to affirm that so-and-so is angry from his flushed face, closed fists, etc., because I have previously known in myself through direct experience that in anger I have tended to behave in that manner, or that when I behaved in that manner I was inwardly angry.

Thus for the subject-matter of psychology, it is the mental process, the consciousness, which is the essential fact, is what we seek to know even through

behaviour; and the consciousness, which a person can know directly, is his own. Therefore, the principal method of psychology must naturally be observation of one's own mental processes, or inner observation, or introspection. In contrast to this the observation of physics, chemistry, botany, zoology, etc., is external observation.

### OBSERVATION

Now, the method of introspection has many difficulties. It is an observation by a person of his own mental process. It is not like the observation of a plant or an animal by many botanists or zoologists. Further, the mental process is fleeting; it is not possible to fix it down. On these grounds introspection is disparaged as a scientific method. But these objections, though valid, are not insurmountable. First, though many psychologists cannot observe the same mental process, yet they can observe the same kind of mental process under similar and increasingly identical conditions. We can observe our perception of an orange, and compare with one another and discover our agreements and differences. Thus, we can arrive at a conception of the nature and conditions of perception.

Similarly, other processes, though in the study of emotions, feeling, attention, interest, etc., a certain variation in the application of introspection will be necessary. Further, while the mental processes are highly fleeting, they are surely not unobservable. A greater practice, a more difficult discipline for the cultivation of the attitude of impersonality and dispassionateness, and a wider collaboration are necessary to make introspection scientifically useful for generalization. Retrospection, a quick back-glance observation of the process just passed, is a real additional help to introspection.

But while introspection is a more diffi-

cult method than external observation, it has one great advantage too, over the other. Its facts or observations are always available; the psychologist carries his entire subject-matter always within him, which he can observe, re-observe, verify and check up any number of times. This is not possible to the botanist or the zoologist. In any case, introspection as the only direct method of the study of mental processes is indispensable to our study of mind. This alone can afford us a clear and sure insight into the nature of mind and its workings. Other methods of studying it from its effects in behaviour and the environment can at best be inferential, implying unconscious introspective judgments.

### PRINCIPAL MEANS

In the history of western psychology there was a time when introspection was practised as an arm-chair method. But then later it was sought to be given an experimental form. It was given the character of an observation under the best of controlled conditions. Wundt used it thus for the study of sensations, G.E. Muller for memory, and Kulpe for thought; and these studies yielded fresh facts, which had remained altogether outside the grasp of objective methods on the whole; the objective methods are yet the more dominant ones in western psychology, though there are psychologists who are definite that it is introspection alone which can deliver the goods in psychology.

In the Indian and eastern traditions of psychological thinking and practice, introspection has been held as avowedly the principal method; and most elaborate and protracted was the training and discipline demanded for it. Was it due to this that there is a greater clarity and certitude regarding the essential nature of human personality in this part of the world?

## IDEAS

Our knowledge of the external world is primarily based on our awareness of it through the sense-organs. We see, hear, touch, taste and smell things, and we learn to know them. This process is called perception. But as the child grows and he perceives more and more of the world about him, things that he experiences repeatedly, things that are common among different perceptual process and things that are, by virtue of their intensity or some obstruction or difficulty, made conspicuous and vivid in their consciousness, tend to get separated from their different perceptual contexts and begin to be entertained independently in the mind.

Thus does 'milk,' which the child has experienced repeatedly in a series of experiences and activities; hunger, crying, mother, milk, satisfaction, come to be entertained separately in the child's mind when hunger, crying and mother are there, but the milk does not turn up. Then 'milk' becomes a free idea to the child, and through it he becomes capable of an awareness of the object, independent of the normal external sensation of it. As these free ideas increase in the growing individual, he becomes capable of using them in a chain or series. In other words, instead of knowing things only through the sense-organs, he becomes capable of thinking about them or dealing with them through ideas.

Ideas have been called reproduced percepts. More correctly they are images, life-like or symbolic, of the objects plus meanings which these objects have acquired in our experience. Percepts are sense-bound, but ideas are not thus determined by the objects given to us immediately. We are, therefore, able to think of things, past and future, and those that are far away. Thus come into our being philosophies, religions,

sciences; in fact, the whole cultural life and attainment. Thus is thinking affirmed to be the prerogative of man, without which animals live on indefinitely the life of nature, but have no capacity to evolve a culture.

Ideas are always more general than their corresponding percepts, but yet they vary in their degree of generality or abstractness. The ultimate ideas of philosophy and science are highly general, whereas those of common daily dealings are very much less; and the capacity to deal with the more general ideas is always an evidence of a greater power of thinking.

## IMAGES

When I look at an orange and become aware of it, I have a percept of it; and if I then close my eyes and try to see inwardly the orange, and supposing I am able to see its form and its colour, I have an image of it—a visual image. Similarly, I can have an image of a song heard, of a touch, a taste and other sensations and perceptions. These images are auditory, tactile, gustatory, olfactory and kinaesthetic (arising from muscular movements and exertion), and organic (arising from the internal viscera) sensations. These images can also be symbolic in character. Instead of seeing an orange, inwardly I may see the word 'orange' or some other representation of it. In adult life, images tend for the most part to become symbolic.

It is interesting to observe and find out how an image differs from a percept. An image is an inner fact. It depends upon the inner will and attention. It can thus be inwardly manipulated. A percept, on the other hand, is externally determined and bound up with the immediately given situation. An image does not normally have the intensity of corresponding perception, nor is it so lasting, but it has free-

dom of movement and manipulation, and it can represent a thing of the past, the future or that which is far away.

Images constitute quite a large and important part of our mental life. In the child, there is the whole stage when it loves fairy tales. Then, by nature, he likes to live in the world of his fond images, which appear to him quite real. The youth in his daydreams imagines himself in one or the other great and important role of life. The adult in his creative activity, whether in art or science or philosophy or practical life, exercises his imagination. These are all healthy functions of the activity of images. But sometimes they become compulsive and obsessive, as in the mental disease of mania; then they assume an unhealthy form.

The images are either reproductive or productive. They are reproductive when they restate a past experience, as, for example, when I live over again within myself the circumstances of a past happy occasion. They are productive when they present a new experience, as, for example, when I see a centaur, an animal that is half-man and half-horse. However, even in such experiences, it is the combinations that are new; the material is all drawn from past experience. The productive activity of images constitutes the creative capacity of the adult, and by carefully observing the behaviour of images in us it can be much improved and developed. It is also closely related to thinking; with it develops thinking, too.

#### SELF-CONSCIOUSNESS

What is self-consciousness? Let us take an example. Imagine a person sitting on the sea-shore, watching the waves. He is absorbed in that activity. From behind him comes a friend and gives him a

heavy pat on the back and asks 'What are you doing here?' He, with almost an effort to wake up, says 'Oh, I was watching the waves.' In this moment he becomes aware of himself as watching the waves. He has an awareness of an awareness. He is self-conscious, he is conscious of himself; there is a consciousness of consciousness. Previous to that, he was conscious of the waves, there was consciousness of an external object.

It should be easy to recognize from this that self-consciousness must be the basic fact involved in all reflection, thinking, moral consciousness and aesthetic experience. In fact, wherever there is an activity of a consciousness dealing with oneself, one's ideas, one's volitions, one's appreciations, there must be self-consciousness; sometimes it is keenly felt, sometimes not so. This is the basic fact which in man leads to the development of the characteristically human selfhood—a selfhood relatively unified, capable of conceiving a unified world and reacting to it as such. It is thus that he is able to evolve philosophies, religions, sciences, arts, look before and after, have history, and work for a destiny. The animal, on the other hand, has a selfhood constituted of a number of impulses, which work, on the whole, separately, and the world, too, in which it lives, is an extremely limited and fragmented one.

Self-consciousness is thus the real differentia between man and animal, and his thinking or rationality really is a consequence of it. Ideas are formed when chains of perceptual activity meet with an obstruction, and the individual is thrown back upon himself, *i.e.*, made self-conscious. Without it the whole human selfhood of thought or morality or aesthetic could have no chance to come into being. This is also supported by the fact that the progress of

life, whether in an individual or a community, is essentially a growth of self-consciousness.

### GROWTH OF SELF-CONSCIOUSNESS

However, there is a wrong type of self-consciousness called morbid self-consciousness. When a person is not rightly or correctly aware of himself and his capabilities and relations with the environment, but is too strong-toned by a sense of inferiority or superiority, he is morbidly self-conscious. Then as a corrective he is asked to forget himself. In the spiritual pursuit of life one aims at forgetting one's ego-selfhood as a whole, however organized and unified it may be, in order that one may become aware of one's soul, which is wholly self-conscious.

It is interesting to observe the growth of self-consciousness in the child. There is a stage when he regards himself as a third person; and then comes a time when he starts using an "I," the first person pronoun, for himself. That is a very interesting moment. From that moment on, a self-conscious character begins to be built. The child becomes a personality, he progressively integrates his different impulses into an orderly whole, and develops a conscience, an inner judge, to guide him with a discrimination between right and wrong. Thus life moves on through self-consciousness and the faculties of thought, conscience, aesthetic cultivation, to adult personality.

But in the growth of self-consciousness, while it integrates the animal impulses into a human character, yet at its best it makes us more keenly aware of the inner discords of our life. A new problem of unity then arises, and we ask for the completest integration of personality. The activity of self-consciousness has, then, to be extended into the entire field of the con-

scious, the subconscious and the superconscious in us. This is what the practice of Yoga and the tradition of Indian psychology as a whole demands. This leads to a further integration of life, resulting in the discovery of the spiritual selfhood, the essentially conscious and completely self-aware principle of our life. That is the perfection of self-consciousness.

### CONCEPT OF SOUL

The soul is one of the oldest ideas of mankind, though it was at one time just the breath, the shadow or the ghost of man. In any case, it was believed to be the more real or essential thing in man. In the history of western thought, Socrates (470-399 B.C.) seems to have had a distinct feeling of it, inasmuch as he affirmed "an inner voice," which warned him when he was about to do a wrong thing. He called it "daimonion." His behaviour, as depicted in the dialogues of Plato, seems to show clearly that the guidance he attributed to the "daimonion" was really the guidance of the soul. Such guidance, whenever it appeared, was categorical and imperative. The faculty of moral conscience, too, he had in a highly sensitive form. But this functioned reflectively and adjudged the rightness and wrongness of actions.

With Plato (427-347 B.C.) soul becomes a consciously elaborated concept. The soul is simple, pre-existent and immortal. It consists of two parts, one rational and the other irrational. As rational, it is a member of the eternal, supersensuous world of "ideas." As irrational, it belongs to this sense-world. The irrational part again consists of two parts, one of nobler impulses (ambition, love of power, etc., and the other of lower appetites and passions. While living in the world of "ideas," the soul became possessed with the desire

for the world of senses, and thus it came to be born here. The intellectual aspiration of the soul would take it back to the higher world, but the desire for the things of the sense can oblige it to pass through the bodies of different animals as a process of self-purification.

#### DIFFERENT VIEWS

With Aristotle (384-322 B.C.) the soul becomes an "entelechy," the biological "form" realizing itself in the organism. The plants, the animals and men have all distinctive souls. But man's soul above has in addition a rational part, which is immortal.

With Christianity soul came to be distinctly recognized as a spiritual principle, different from the rational mind and the biological component of life. It was the true self in man, and to seek and realize it was the real business of the religious effort.

In the modern period, mind and matter became the basic terms of philosophical thinking. Descartes (1596-1650), the father of modern philosophy in Europe, affirmed in early seventeenth century that there are two kinds of substances, *res cogitans*, thinking substance, and *res extensa*, extended substance. This was the foundation of the dualism of mind and matter, and it continues to determine, more or less, European thinking up to the present day. It is interesting to note that the term 'spiritual' has tended to become identified with the term 'intellectual.'

Psychology, which was at one time avowedly concerned with the soul, has in recent times, under a desire to be a proper natural science, discarded the concept of a metaphysical soul. One talks of mental processes, consciousness, the ego, the super-ego and the idea; but of no soul. Jung

is the only important psychologist who has revived the use of this term, and he, too, means by it the inner unconscious counterpart of the manifest character of a personality.

#### INDIAN VIEW

In the history of Indian thought it can be definitely said that from the time of the *Upanishads* at least, the nature of the soul or *Atman* has been clearly recognized, and that this tradition of thought and experience has enjoyed a fairly good continuity up to the present day. Soul was also then called the *Chaitanya Purusha*, the all-conscious self in man, which is blissful and immortal. To realize that was the fulfilment of life. The *Gita* calls it a portion of the Divine in us, which is deathless. The classical systems of Indian philosophy, by a wide agreement, recognize it as different from the *manas*, the mind, which is *vahirmukha*, outward-directed. In all this long history of Indian life, there have been surely many variations of the concept of the soul. But its recognition as a spiritual fact and distinctness from the mind have, one could say, been always there.

The importance of the fact of the soul is altogether foundational for human civilization. If we regard mind as the highest in man, then it is an intellectualist civilization that we will realize. It will be the work of the *bhedatmika buddhi*, the analytical mind, embodying the subtlety and power of thought, but lacking in unity and harmony. If, instead, we recognize the unitary soul to be the real person in man, then its reconciling vision will tend to become our guidance, and we will seek to look beyond the dualities and conflicts of our ordinary mental and moral nature. What a difference should this vision make to our present-day world!

# Realm of Thought

(*Sri Robert Heap*)

[Editor, *Psychology, England*]

Destiny is determined, for individuals and nations, by factors and forces that are really fundamental—such as the attitude of men and women towards one another. Ideals and motives are more potent than events in shaping history. What people think about the abiding concerns of life means more than any contemporary agitation or upheaval.

A few hundred years ago it was thought that a choice must be made between the Bible and Galileo. Towards the end of the nineteenth century it was thought that the choice must be between the Bible and Darwin, but as a well-known church dignitary said some years ago: "Every educated man knows that the main facts of organic evolution are firmly established, and that they are quite different from the legends borrowed by the ancient Hebrews from the Babylonians." We are not required to do violence to our reason by rejecting the assured results of modern research.

The discontent and the unsatisfactory conditions prevailing today are the symptoms of a deep-seated and destructive disease. Remedies in the form of legislation and suppression applied to the symptoms may relieve them, but they do not cure the disease which will manifest in other and worse symptoms. Patches applied to an old, decaying and obsolete garment in no way improve it. Constructive measures must be applied to the foundation of our civilization and that is our thought.

## INTELLIGENCE SHOULD RULE

A philosophy of life having as its basis blind optimism, a religion that won't work seven days a week, or a proposition that

isn't practical, certainly does not appeal to the intelligent man and woman. Results are what we want, and the acid test is: Will it work?

The apparent impossibilities can often be the very things that can help us to realize the possible. We must travel over the unbeaten path of thought, cross the desert of ignorance, struggle through the bog of superstition, and scale the mountain of ritual and dogma, if we ever expect to arrive at the "promised land of revelation." Intelligence rules! Thought, when intelligently directed, becomes a creative force which automatically causes its object to manifest on a material plane.

Whatever we hold, in our conscious mind, for any length of time, is impressed upon our subconscious, and so becomes a pattern which the creative energy will weave into our lives and environment. Perhaps this is the secret of the power of prayer.

The operation of this law apparently was known only to a few down through the ages. The revelation of this information by the great esoteric schools of philosophy was withheld from the people because those in authority perhaps were afraid that an unprepared public mind might not be ready to make proper use of the extraordinary power which the application of these principles disclosed.

## CAUSE AND EFFECT

We know that the universe is governed by law, that for every effect there must be a cause, and that the same cause, under the same conditions, will invariably produce the same effect. Consequently, if prayer is to be answered, it would appear that there

are certain proper conditions with which to comply. This is seemingly true; otherwise the universe would be a chaos instead of a cosmos.

The answer to prayer, therefore, appears to be subject to law, and that this law is definite, exact and scientific, just as are the laws governing gravitation and electricity.

The creative Principle of the universe makes no exception, nor does it act through caprice or from anger, jealousy or wrath; neither can it be cajoled or flattered. It is only when we understand our unity with this universal Principle that we appear to be favoured because we shall have found the source of all wisdom and power.

It will be conceded by the great majority of thinking men and women that the answer to prayer furnishes the evidence of an all-pervasive, omnipotent intelligence which is immanent in all things and in all persons.

This ever-present intelligence has been personalized and called God, but the idea of personality has become associated with form, and form is a product of matter. The ever-present intelligence or Mind must be the creator of all forms, the director of all energy, the source of all wisdom.

#### VALUE OF PRAYER

In order to secure the best thoughts on the value of prayer, a large concern some years ago offered a prize for the best article on prayer. The articles submitted covered the meaning, the reality and the power of prayer; its place and value to the individual and to the nation, to the church, in the everyday affairs of life, in the healing of the sick, in times of distress and national danger, and in relation to national ideals and to world progress.

In response to the invitation, one thousand six hundred and sixty-seven articles

were received. They came from people residing in every part of the world, and were written in nineteen different languages. The prize was awarded to a clergyman who was a Doctor of Divinity.

Here are the impressions given by the promoters of the scheme after a comparative study had been given to the articles in question: "To practically all the contributors prayer is something real and of inestimable value, but unfortunately there is little information given as to the methods by which the law is placed in operation."

Those who were responsible for the launching of the scheme agreed that the answer to prayer must be the operation of a natural law, and went on to say: "We know that to make use of a natural law, the intelligence must be able to comprehend its conditions and to direct or control its sequences. Can we doubt that to an intelligence great enough to encompass the spirit, there would be revealed a realm of spiritual law?"

It may be that we are gradually coming to an understanding of this law.

#### CREATIVE PRINCIPLE

It would seem that the value of prayer depends upon the law of spiritual activity. Spirit is the creative Principle of the universe and is omnipotent, omniscient and omnipresent.

Yet, because thinking is a creative process, we often create destructive conditions; we think of lack rather than abundance, we think sickness rather than health, we think inharmony rather than harmony, and eventually reflect the attitude of mind which we habitually entertain.

We are free moral agents and may freely choose what we think, but the result of our thought is governed by an immutable law; this is the modern scientific

phraseology for the scriptural statement: "As a man thinketh, so is he."

Prayer is thought in the form of a petition; an affirmation is a statement of truth, and when reinforced by faith—another powerful form of thought—they become almost invincible, because "faith is the substance of things hoped for, the evidence of things not seen." This substance is a spiritual substance, which contains within itself the creator and the created, the germ, the *elohim*, that which enters in, goes forth and becomes one with its object.

#### MEDITATION

But prayers and affirmations are not the only forms of creative thought. The architect, when he plans to erect a wonderful new building, seeks a quiet place where he can call upon his imagination for new or novel features embodying additional comforts or utilities. He is seldom disappointed in the subsequent results.

The engineer, too, who designs to span a chasm or river, visualizes the entire structure before making any attempt to embody it in form. This visualization is the mental image which precedes and predetermines the character of the structure which will eventually take form in the objective world.

The chemist also seeks the quiet of his laboratory, and then becomes receptive to the ideas from which the world will eventually profit by some new comfort or luxury.

Imagination, visualization, concentration, are all spiritual faculties, and are all creative, because spirit is the one created principle of the universe. So it would seem that those who have found the secret of the creative power of thought have found the secret of the ages.

The law stated in scientific terms is

that thought will correlate with its object. Yet the large majority of men and women allow their thoughts to dwell upon limitation, poverty and every other form of destructive thought, and as this law is no respecter of persons, these things become objectified in their environment.

#### EMOTIONS VERSUS REASON

Finally, there is love, which is also a form of thought. Love is nothing material, and yet few will deny that it is something very real. St. John tells us that "God is love"; again he says, "Now are we all sons of God," which means that love is the created principle of the universe, and St. Paul tells us, "In Him we live and move and have our being."

Love and hatred are simply the opposite polarities of the same force, just as electricity or any other force may be used for destructive purposes as readily as it may be used for constructive purposes.

We can bring about destructive conditions by a non-compliance with the spiritual laws. If we do not know that thought is creative, we may entertain thoughts of inharmony, limitation, poverty, sickness and unhappiness, which will eventually result in the condition of which these thoughts are the seed forms. But by an understanding of the law we can reverse the process and thereby bring about a different result. And so it would seem that good and evil are but relative terms indicating the result of our thoughts and actions.

If we entertain constructive thoughts only, the result will benefit ourselves or other people, and this benefit we call good. But if, on the other hand, we entertain destructive thoughts, this will result in inharmony for ourselves and for others and this inharmony we call evil. Yet the power is the same in either event.

There is but one source of power and we can use the power for good or evil, just as we can make use of electricity for light, heat or power by an understanding of the laws governing electricity. But if

we are careless or ignorant of the laws governing electricity, the result may be disastrous. The power is good in one case and evil in the other; the good or evil depends upon our understanding of the law.

## How to Follow the Precepts of Gurudev

*(Major-General A.N. Sharma, retd.)*

Swami Sivanandaji has been proclaiming since more than thirty years that the first step towards self-realization is the elimination of egotism. The ego is the greatest stumbling-block to our inner progress towards the kingdom of heaven within. If we have faith and a sincere desire to follow the teachings of our beloved Master, we must try to control and curb the grand ideas about our imaginary greatness and the inflated theories about our individual personalities.

How we like to speak of our personal rights and our so-called individuality! But there is no such thing to a true spiritual seeker. Can you separate yourself from the rest of the world, from the soul or the divinity that resides in all men, and that is within you? Is it not true that all that is real in you and true of you, is your soul? You would not call your body your "soul." You would not look upon your suits of clothes as yourself.

### UNDERLYING UNITY

Swami Sivanandaji says that the soul of man is a part of the great universal Power that pervades all space and is in all beings. The earth has given us this body to serve as a temple in which the supreme reality may shine—in which God has placed a part of Himself. The body of man is, therefore, a temporary dwelling place for a spark of the supreme Being, where He can manifest Himself and make us instruments of His will.

Our soul is always related to God. It does not belong to us, but to God. It is not separated, but united. It is not independent, but dependent. This means that all beings are united by this essential oneness of the soul. All beings, shining forth through their shells, are like electric bulbs on a long power system. The glass shells of the electric bulbs may be of various shapes and sizes, may be material individualities, but the real, luminous part in the bulbs is not separate but united with all the lights. The souls of the lamps are one, while the bodies are separate.

It is the mental being of man, with the sumtotal of his actions and impressions, desires and *karmas*, which hides his identity with the inner reality, which undergoes changes and passes through various incarnations, but the real soul does not change, though it is mistakenly identified with the personality of the individual, that is constituted of mind and body. We identify ourselves with the little "I," which is our ego, instead of the immortal soul.

### INSTRUMENT OF GOD

How to conquer this ego? First, every time you are tempted to use the syllable "I" in your conversation, try to avoid it. Human nature is so generous to itself; it refuses to see its own faults. Instead of saying "I like this," say "this is good." Feel that you are an instrument in the hands of God; feel that the power of God works through your mind and hands.

Secondly, stop thinking that you are the owner of anything. Your body, mind, life and property belong to God. You are merely a trustee to the material belongings bequeathed to you by the Divine. You own, possess and have exclusive right to nothing whatsoever. All that is, or ever has been, or will ever be in this universe, belongs to God, a part of which may be at your service, as a loan to you. Everything comes from God, and no one has ever purchased anything from Him.

You cannot offer a soiled flower in worship to God. Even so, when you know that your mind, body and property belong to God, you will try to cultivate a pure mind, think what is right, speak what is right, do what is right, and acquire what is necessary through legitimate means.

#### ETHICAL FOUNDATION

Thirdly, keep in mind that the suffering and the joys of others are shared by you; the whole universe is attuned with you, and you are not alone and separate from millions of others. Then you will not be callous to the sufferings of others, will always try to be helpful and bring succour to those who are afflicted, will not hurt others or bring harm to anyone in any manner, will try to promote the happiness of others by contributing to individual and general welfare, and living your life as God intends you to live.

Fourthly, cultivate a disposition to be patient and tolerant towards those whose opinions and modes of life differ from your own. When we find fault with others, we must remember our own faults. We must be charitable and just. If we understood the reasons behind the motives of others, if we could peep into their hearts and see them palpitating with many experiences of bitter suffering, maybe, we might be more inclined to sympathy, pity and charity than

for condemnation. If we analyze the nature of intolerance, we will find that it is born of pride, ignorance and absence of humility and humanity.

Vanity, conceit and pride are the products of the ego. They are some of the greatest evils in the world. Injustice, cruelty and intolerance spring from them. We should never forget that we have no right whatsoever to impose our own ways on others. If we are in harmony with the divine will, we would never have any petty sentiment.

#### PRECEPTS FOR PRACTICE

The sands of time are running out fast. Those of us who sincerely try to learn from Swami Sivanandaji at his lotus feet, are lucky indeed. We should learn to be humble and have victory over our ego. How could we be his worthy disciples, if we have not conquered our ego? Are we to spend our time and energy in petty criticisms, jealousies, selfish quarrels and talking ill of each other? We should deserve the grace of God and our beloved Master by trying to:

- (1) Destroy wickedness in our hearts.
- (2) Desist from oppressing anyone. (3) Desist from resorting to any evil means, and do what is right and just. (4) Be always humble, and never demand prior consideration from anywhere. (5) Have no intimacy with egotistic, wicked and selfish persons. (6) Prevent others from performing excessive labour to please us and our conceit. (7) Stop seeking name, fame, praise, exaltation and honour over the heads of others who deserve more. (8) See that there is no blemish in our conduct by way of resorting to defrauding or any unfair means. (9) Help in reducing the want of others. (10) Do not make anyone weep and suffer. (11) See that our actions do not bring any negative result. (12) See that we do not encroach upon the rights

of others. (13) See that we do not abuse our position or thrive at the expense of anyone. (14) Do not lose our heart, for God is always with us. (15) And live a straight life.

Our devotion and sincerity will bring

## Vivekachudamani

(*Sri Swami Narayanananda*)

न सान्धिणं साद्यधर्माः संस्पृशन्ति विलक्षणम् ।

अविकारमुदासीनं गृहधर्माः प्रदीपवत् ॥५०५॥

505. The characteristics of the things witnessed do not in any way affect the witness who is distinct and indifferent (to what he witnesses), just as the properties of the room do not affect the lamp that is kept in it.

*Commentary:* This is yet another illustration denoting that the Atman is unaffected by the superimpositions such as the body, mind and the world of phenomena. It is the pulsating principle behind all that is, but is not affected by the changing names and forms.

रवेर्यथा कर्मणि साक्षिभावे

वहेर्यथा दाहनियामकत्वम् ।

रजजेर्यथाऽरोपितवस्तुसङ्ग-

स्तथैव कृतस्थचिदात्मनो मे ॥५०६॥

506. Just as in the case of the sun and its quality of witnessing the actions (performed in its presence), that of fire and its quality of burning, that of the rope and the (illusion of) snake superimposed on it, so also with the Atman—which is the absolute intelligence—and its contact with that which is superimposed on it.

*Commentary:* The actions performed by the people in the presence of the sun, do not affect the sun in any way. One may do various types of actions, either good or bad, openly or secretly, but the sun is unmoved by them, as a mere witness. Similar is the case with the objects burnt by the fire, which do not affect the burning qua-

us nearer to the goal. Let us have faith, aspiration and willingness to follow the Master. Let us take full advantage of his presence and humbly dedicate our energies towards the attainment of the kingdom of heaven within us.

lity of the fire, though the shape of the fire may be determined by the objects it consumes. The umpire is not concerned with the result of a football match. The rope is not affected by the illusion of the man who thinks it to be a snake. In the same way, the different postulations wrought by the mind and the actions performed, through the agency of the body do not, in any way, affect the Atman which remains a witness of the entire phenomena.

कर्तापि वा कारयितापि नाहं

भोक्तापि वा भोजयितापि नाहम् ।

द्रष्टापि वा दर्शयितापि नाहं

सोऽहं स्वयं ज्योतिरनीदगात्मा ॥५०७॥

507. I am not the actor, nor do I induce others to act. I am not the enjoyer, nor do I induce others to enjoy. I am not the seer, nor do I make others to see. I am He, the self-effulgent, incomparable Atman.

*Commentary:* Here the aspirant meditates on the postulation that he is not the body, not the mind that limits, not the inducing agency, making others do this or that, not having any volition of his own, but is only aware of himself being the immortal Atman, untainted by anything around himself or by the superimposition of body and mind. This is one of the basic Vedantic meditations.

चलत्युपाथौ प्रतिविभ्वलौल्य-

मौपाधिकं मृदवियो नयन्ति ।

स्वविभ्वभूतं रविवद्रिनिकियं

कत्तास्मि॑ भोक्ता॒स्मि॑ हतोऽस्मि॑ हेति ॥५०८॥

508. Fools attribute the quality of unsteadiness to the sun, which is, in fact, steady by itself, when they see it reflected (in a pool of water, for example and when they find it apparently unsteady (because of the unsteadiness of the water, the limiting adjunct). Likewise, they imagine: "I am the doer, I am the enjoyer, I am undone! Oh (what should I do?)"

*Commentary:* Just because the ripples of the water make the sun quiver in it, it does not mean that the sun is actually shaking. So also, when the body is afflicted, the mind tormented, it does not mean that the Atman is afflicted or tormented. Identifying himself with the Atman, the aspirant tries to remain unmoved by pain and comfort, sorrow and happiness, death and birth.

## Synthetic Personality of the Great Guru

(*Maharshi Shuddhananda Bharati*)

Swami Sivananda symbolizes a synthesis of Sankara's Vedanta and Appaya Dikshita's 'Siddhanta.' Swamiji lives a life that is in tune with the spirit of all religions, all systems of Yoga, and that appeals to all. His is a unique personality. He gives to the world the ancient wisdom through the medium of simple English, in a way that at once goes to the heart.

In North and South, in East and West, Swami Sivananda's name and his gospel of Yoga-Vedanta have spread. Thousands of his books are mailed to Europe, America, Africa and the Far East. Like Asoka he sends missionaries of Divine Life abroad, for spiritual uplift. While I was in Europe, I came across many of his disciples who derived inspiration from his works and had formed study circles in their homes.

Swami Sivananda's *Raja Yoga*, *Kundalini Yoga*, *Samadhi Yoga*, and his commentaries on

जले वापि स्थले वापि लुटस्वेप जदामकः ।  
नाहं विलित्ये तद्वस्त्रवृद्धमैर्नमो यथा ॥५०६॥

509. Let this inert body of mine roll either on the ground, or (float in) the water. I am not affected (whatever be the condition in which the body is), just as space-ether is not affected, whether the pot is there or not.

*Commentary:* The space-ether is not affected by its limitation inside a jar, and does not break up when the jar is broken. The aspirant meditates that his real self being the Atman, he is to be in no way affected by the conditions of his material existence. The limiting adjunct of his body does not affect the Atman, which he really is, and, therefore, when the body is no more, he does not die.

the *Bhagavadgita*, the *Upanishads* and the *Brahma-sutras* are unique contributions to spiritual literature. His Jnana Yajna is a wonder of this century. The practice of his injunctions of "Serve, love, meditate, realize" could unfold divine treasure for the common man. He is the Great Guru of India.

Swamiji has created a common platform for all nations, religions and systems of Yoga. He has left nothing unwritten and nothing unexplored in the mysterious field of the inner science. Ranging from 'bazaar drugs' to Brahma Jnana, he has given us an encyclopaedia of knowledge, which is enough to mark him out as the omniscient Master.

(Adapted from a discourse given at a function to mark the 74th birthday of Sri Swami Sivananda, which was held on September 8 at Yoga Samaj, Adyar, Madras, of which the Maharshi is the founder.)

## Essence of 'Brahma Sutras'

(*Sri K.S. Ramaswami Sastri*)

[Continued from the October Issue]

*Adhikarana, four, Sutras 11 and 12:* In the text *Ritam pibantau sukritisya loke guham pravishantau parame parardhe*, the reference is not to intelligence and the individual (Jiva), as Sankara says, but to the individual soul and the supreme Soul (please see the texts *Dva Jnau Isha-nishau*, and *Dva suparnau*). The individual (Jiva) is the servant and the body of God.

*Adhikarana five, Sutras 13 to 17:* In the text *Ya eshokshini purusho drishyate*, the Being is God, as He is said to be immortal and beyond fear. He is not the image in the eye (Sutras 13 and 14). The text *Kam Brahmakham Brahma* shows that He is Bliss which is as infinite as the sky (Sutras 15 and 16). Further, the text says that he who learns about the Being in the eye goes by the path of the gods to Paradise (Sutra 17).

*Adhikarana six, Sutra 18:* In the *Mahopanishad* text *Angushta matrah purushah*, the reference is to God, as He is said to be the Lord of all (Sutra 18).

*Adhikarana seven, Sutras 19 to 21:* In the *Brihadaranyaka* text *Yah prithivym tishthan*, the reference is to God, as He alone is both immanent and transcendent, and not to Pradhana or Virat Purusha or the cosmic being (Sutra 20). The text *Ya atmani tishthan* shows that He is different from Jivatma or the individual soul (Sutra 21).

*Adhikarana eight, Sutras 22 to 24:* In the text *Atha para yayaa tadaksharamadhidigamyate*, the reference is to God, as the Being is said to be omniscient (*Yah sarvajnah sarvavit*). He is called *Aksharatparatah parah*, and is hence different from Pradhana or Jiva (Sutra 24).

*Adhikarana nine, Sutras 25 to 34:* In the *Chhandogya* text *Yastvetamevam padeshamatram-abhivimanam vaishvanaramupaste*, the reference is not to fire (Agni) but to God, as fire is said to be His head (Sutras 25 and 26). He is called

Purusha (Being), and the world is His form (Sutras 27 and 28). Jaimini says that Agni means God (Sutra 29). Another sage says that the reference is to God's manifestation in the heart (Sutra 30). Badari says that the description is for meditation (Sutra 31). The *Taittiriya* says that the supreme Lord (Parameswara) should be imagined as enjoyer, at the same time, of Prana Ahuti or the oblation of the vital airs (Sutra 33).

### PADA III (ADHYAYA I)

*Adhikarana one, Sutras one to six:* In the *Mundaka* text *Yasmin dyauh prithivee chantarikshamotam*, the reference is that the Being is not the god of air (Vayu), but, the supreme Lord, as He is called Atma (Sutra one), and as attained by the liberated souls (Sutra two). He cannot be Pradhana, since He is described as Atma (Sutra three). He cannot be the individual soul, since He is described as other than the soul (Sutra four). The context relates to God (Sutra five). God and soul are clearly separated (Sutra six).

*Adhikarana two, Sutras seven and eight:* In the *Chhandogya* text *Bhuma vai sukham*, the Bhuma or the infinite is the supreme Lord, as He is said to be higher than Prana (Sutra seven). The liberated souls have likeness to God but are separate from Him (Sutra eight).

*Adhikarana three, Sutras nine to 11:* In the *Brihadaranyaka* text *Etadvai tadaksharam*, Akshara is the supreme Lord, as He is said to support the sky (Sutra nine), and command the sun and the moon.

*Adhikarana four, Sutra 12:* In the text *Etasmat jivaghanat paratparam purusham ikshat*, the Being is the supreme Lord, and not Brahma or Narayana. Jivaghana is Brahma; Parat refers to Vishnu or Narayana; Param refers to Siva. Vishnu is the material cause of the world, and Siva is its efficient cause; and both are one.

(To be continued)

# An Illustrious Son of the Country

(*Sri Swami Sivananda*)

India the blessed land, whose greatest wealth in the past had been her spiritual luminaries—saints and sages and seers—even today is proud of many a noble son, through whose efforts the light of her culture has been kept aglow. Sadhu T.L. Vaswani, whose 81st birth anniversary will be celebrated on the 25th of this month, is one of them.

A great patriot, scholar, mystic and devotee, Sadhu Vaswani's noble teachings have profoundly influenced the lives of thousands of people over more than half a century. A man of great humanity, with a heart that always throbs for the succour of the distressed, spiritual values have found a spontaneous expression in his life. His is an inspiring example of the culture that is the soul of India since time immemorial.

In his early life, Sri T.L. Vaswani served with distinction as a professor in Bengal and the Punjab, but was soon drawn into the vortex of the freedom movement launched by Mahatma Gandhi. His stirring, patriotic writings made a deep impression on the minds of the people. He became

a brilliant author, and wrote a number of works such as *My Motherland*, *Awake! Young India*, *India in Chains*, *Builders of Tomorrow* and *Secret of Asia*.

Sadhu Vaswani has a great love for the youth, in particular. A far-sighted educationist, he is the founder of the Mira Movement in Education. The accent of his teachings has always been on character-building and spiritual enrichment. Broad-minded and totally free from religious hypocrisy, his contribution to the propagation of the teachings of the Sufi saints and the Christian mystics has rivalled his efforts in interpreting the message of Hinduism.

*East and West Series* and *Mira*, published by this noble soul, are two of the best spiritual magazines in this country. A master of English language, profound wisdom finds a facile expression in his writings. A loving spiritual master, he guides thousands of seekers on the path of Truth. An illustrious son of the blessed land of India, he is a God-realized saint. Long live Sadhu Vaswani!

## Light, Power, Wisdom

(*Translated into French and issued by the European Divine Life Society*)

### AYEZ UNE VISION EGALE

Ayez une maniere de voir egale a l'egard de tous. Renoncez a toute conversation oisive. Apprenez a etre sage. Ayez une confiance inébranlable dans le nom de Dieu. Chantez Son nom. Sentez partout Sa presence.

Ne soyez pas trouble par les difficultes. Supportez-les patiemment. Tournez votre esprit vers Dieu. Marchez comme un lion spirituel. Rompez les liens du desir. Cultivez Deivi Sampat (vertu divine) tels que la merci, la paix, le pardon, la tolerance etc. Vous atteindrez a coup sur la connaissance la plus elevee et la felicite.

Priez avec ferveur le Tout Puissant de vous

accorder Sa grace. Elevez-vous au-dessus des distinctions conventionnelles de la vie mondaine. Dissipez le nuage de l'ignorance, par l'aurore de Gyana Surya (le soleil de la connaissance). Abandonnez-vous sans reserve au Seigneur. Vous jouirez de la paix.

### AYEZ DES VUES LARGES

Menez une vie toute devouee au service d'autrui. Que votre coeur soit plein de ferveur et d'enthousiasme pour ce service. Souvenez-vous a chaque instant du Seigneur tout puissant.

Formez votre caractere. Conduisez-vous convenablement. Developpez en vous la sympathie, l'affection, la bienveillance, la tolerance,

l'humilité. Sortez du centre de votre petit cercle étroit et égoïste et ayez des vues larges. Effacez les pensées et les désirs à écarter. Adhérez avec tenacité à vos idéaux, vos convictions, vos prin-

cipes, même si le monde entier s'y oppose. Maintenez audacieusement vos propres principes de conduite juste et de bonne vie. Suivez les instructions d'un précepteur.

## Ashram News and Notes

### PRESIDENT RAJENDRA PRASAD VISITS SIVANANDANAGAR

Dr. Rajendra Prasad, President of the Republic of India, visited Sivanandanagar on October 10. This was his second visit to the Ashram, the first being on October 13, 1954. The President was given a warm reception by the Ashramites and visitors, as he arrived at 5.30 p.m. in the Ashram premises, near the *kutir* of Sri Swami Sivanandaji and was greeted by Government officials and a few of the senior members of the Divine Life Society. He was received in the traditional fashion with *purna kumbham* and chanting of *mantras* at the entrance of Swamiji's *kutir*, and was garlanded and welcomed with "Om Namo Narayanaya" by the venerable saint in the outer hall.

A simple *satsanga* was held in the honour of the President after Swamiji had offered him the *prasad* of the Viswanath Mandir, where a special worship was offered in the name of Dr. Rajendra Prasad. There was a music programme of devotional chants with accompaniment on the *veena* by Swami Vidyânanda. Swami Santananda sang a Hindustani *bhajan*, and Swami Krishnananda spoke briefly on the spiritual perspective of life. Sri Swamiji Maharaj sang a few *kirtans* in which all those present joined, including the President.

The President was accompanied by Sri Ganga Saran Sinha, Praja-Socialist Party's leader of the Opposition in the Rajya Sabha (Upper House in the Indian Parliament), and attended by his personal staff and officials of the State Government.

#### SWAMIJI'S MESSAGE

Dr. Rajendra Prasad enquired about the daily routine of the Ashram, and asked how many inmates lived here and whether there were renunciates and householders as well. He also enqui-

red about the holding of prayer classes and the teaching programme of *Yogasanas* and other subjects. A light repast was served to the party. The President took a little of apple juice.

Someone requested the President for his message of guidance, to which he replied that it was he who had come here to seek guidance. On being insisted, the President replied that he was saying so from his heart. Thereupon it was suggested that Sri Swami Sivanandaji might give a message.

Swamiji said that the essence of spiritual life consisted in the practice of the injunctions—"Serve, love, meditate, realize." All the Yogas were covered herein. Selfless service purified the heart; unselfish love was a great elevating and ennobling factor; meditation disciplined the mind and opened the eye of wisdom; realization, with the descent of Self-knowledge, bestowed the ultimate emancipation.

Swamiji said that the essence of ethics lay in the practice of the injunctions—"Be good; do good." In being good, the whole process of self-discipline and cultivation of virtues was covered, and in doing good was the justification of being good, because one could not be good by merely being good and yet remain without doing good.

The President took leave of Swamiji at 6.15 p.m., and drove to Rishikesh en route to Haridwar and New Delhi.

#### A NOBLE LEADER

As the constitutional Head of the Indian Republic, Dr. Rajendra Prasad commands the unqualified respect of the whole country, not only because he is above all parties and occupies the highest official status, but basically due to his

unique personal qualities that mark him out a great human being. Dignified, calmly and selfless, humility is a spontaneous trait in him. Simple and austere in habits, he is magnanimous and generous to a fault. A man of absolute integrity and deep humanity, the saintliness of his personal life has remained unblemished by the pomp and glory of the highest office he occupies.

Dr. Rajendra Prasad, now 76, was a lawyer of distinction who practised at the Calcutta and Patna High Courts before he joined the Freedom Movement under the leadership of Mahatma Gandhi. A Doctor of Law, he had a brilliant academic career, and was for some time a Professor of English. He was thrice elected President of the Indian National Congress, served as a Cabinet Minister in Lord Wavell's Interim Government, was the President of the Constituent Assembly, and became the provisional President of the Republic in 1950, whereupon he was twice elected to the same office (now serving the second and the final term).

#### OTHER ITEMS OF ASHRAM NEWS

The six-day festival of Sri Kartikeya was held at the Ashram from October 20 to 25. Special worships were performed in the morning and evening at the Bhajan Hall, where an idol of the Lord is installed on a small altar. The morning worships were enlivened by inspiring devotional music, in the Karnatik style, by some of the musician-Swamis of the Ashram. At the night *satsanga*, Sri Swami Sivanandaji's *Lord Shanmukha and His Worship* was read in instalments. A collective *japa* of *Om Saravanabhavaya Namah* was done, and a *homam* performed on the last day (October 25). On this day Sri Swamiji initiated into the order of *sannyasa* Sri Sundararajan, of the Yoga-Vedanta Forest Academy Press, who is now known as Swami Murugananda.

#### MUSIC PERFORMANCES

The Ashram had the unique privilege of receiving two of the distinguished musicians who are also spiritual leaders with their own following. Swami Parvatikarji gave some excellent recitals

on *swaramandali* and *sitar* (string instruments) on November 2, and Sri Dilip Kumar Roy, an eminent disciple of Sri Aurobindo, sang some inspiring *bhajans* on the following day, along with his party.

Earlier, Sri M.S. Gopalakrishnan, well-known violinist from Madras, rendered a repertoire of a variety of *ragas* (combinations of tunes) on October 11, and also gave a few samples of western music. He was supported by Sri K. Sivaraman on *mridanga* (a type of drum). On the same occasion, Sri R.S. Mani gave vocal recitals of some of the Karnatik *ragas*, and was supported by Sri Gopalakrishnan on violin.

Another music performance was held on October 28, when Sri S. Radhakrishna Pillay, of Chidambaram, gave a number of *nadaswaram* recitals (the instrument is a type of oboe), while on October 18 and 19, Kumari R. Mohana, a radio artiste from Madura, sang some light Karnatik songs.

#### SACRED-THREAD CEREMONY

The sacred-thread ceremony of Sri Indru K. Daswani, son of Sri Kanayo T. Daswani, of Hong Kong, was performed at the Ashram on October 20, and solemnized by the blessings of Swamiji.

#### VISITORS

A large number of students from Gujarat visited the Ashram during the period under review, and received the blessings of Swamiji. There were 30 students and four teachers, of G.D. High School, Visnagar; 44 students and six teachers, of Sorbon High School, Surat; 120 girl students and 22 teachers, of Girls' High School, Khadia, Ahmedabad; 51 students and four teachers, of Jhaveri Union High School, Surat; 34 students and four teachers, of Bharat School, Ahmedabad; 41 students and nine teachers, of Sarojini Vidyalaya, Mehsana; 40 students and seven teachers, of Vakal High School, Baroda; and 40 students of the Sarvajanik High School, Surat. Sri Swamiji also received 32 students, of the Roorkee Engineering University, and gave *darshan* to 41 girl students and six teachers, of Anandamayee Inter College,

Haridwar. He also received some parties of devotees.

Among others who visited the Ashram were: Justice K. Subba Rao, Judge, Supreme Court of India; Sri M.C. Bijawat, Pro-Vice-Chancellor of the Banaras Hindu University; Sri N.V. Rao, Deputy Secretary in the Ministry of External Affairs; Dr. M.P.R. Sood, of Nairobi, East Africa; Sri R.K. Chawla, of Delhi; Dr. S. Krishna Rao, a radiolo-

gist from Madras, who graciously attended on the patients at the Ashram's Hospital during his stay, and Srimati Radha Rao.

The following newly-arrived visiting-sadhaks from abroad are now staying at the Ashram: Miss Anne Burian, of Canada; Miss Hedwig Stoller, of Switzerland; Miss Beatrice, of Los Angeles; and Sri Gilbert Bourdin, of France.

## Title - Awards

Sri Swami Sivanandaji awarded, on behalf of the Yoga-Vedanta Forest Academy, the following titles to those mentioned respectively, in recognition of their merit and worthiness in their respective fields. (The previous list of title-awards was published in the May 1959 issue of this magazine.)

### GURU BHAKTI RATNA

Sri Narandas Dayal, M.G. Achary, and Savitri Naidoo, Natal; Paula Corneley, and Abie George, California; Eve Galitzine, Ottawa; Kishanchand Puri, Br. East Africa; Siva Gurunathan, Kuala Lumpur; Chandravati; S.V. Iyer, Eluru; Theo Schneider, Rita Ruprecht, Brian Lovell, and Alfredo Walkmeister, Switzerland; Ingeborg Natz, and Herta Koinzer, Berlin; Eliane Claparide;

Sri P.M. Govendar, Raghunandan Sewpal, Rungappen Venugopal Naidoo, and S.M. Govendar, South Africa; Atmaram, Sivanandanagar; K.A. Viswanathan; Bhagawan Das; Krishnaveni, and Brig. M.K. Rao, Hyderabad; D.V. Rajan, Calcutta; Sivananda Radha, Vancouver; Bhesh Rajyalakshmi, Nepal; Nagappa Chettiar, T. Vijayalakshmi, N. Velayudam, K. Ramanathan, P. Krishnan, S. Nesamani, K. Nalliah, N. Kanakambigai, S. Nagamma, A. Nagamma, Annalakshmi, V. Sundaram, E. Sellachi, V.R. Nagalingam, and K. Kalpagam, Kuala Lumpur;

Sri K. Visalakshi, K. Parvati, and R. Senan, Penang; M. Ratnammal, Malacca; Sri Vigneswari; V. Sivaganga; V. Vaithilingam, Jaffna; Rani Hemalakshmi, and Rani Nityakumari, Nepal; P.V. Narayanswami Chettiar; Attilio Roveda, Margherita Roveda, Armando Boldrini, and Julia Boldrini,

Switzerland; Alda Lamacchia, San Francisco; Dr. Marathe; Siva Sankaran; Shyamala; Chandrasekharan; Lalitambal; M.K. Ramachandran, Penang;

Sri G.K. Naidoo, G.N. Naidoo, Sarojini, and Jagadambal Naidoo, South Africa; Swami Aseshananda; Venkatasubramaniam, Tirunelveli; H. Ramachandra Rao, and Kamalabai, Bellary; Natarajan; Nirmala; M.A. Naidoo; R.R. Upadhyaya; Ravinder Nath Misra; Pratap Kalu; Rudrani G. Senan; Joseph Coanda, and Victoria Coanda, Milwaukee; Venkataramanamma; J.K. Ansah, Ghana; Sarada, Raichur; Mira K. Chellaraman, Mohini K. Chellaraman, and K.B. Chellaraman; Lakshmi Neogi, Bombay;

Sri S. Subba Rao; Chandra; M.L. Leela; Venu; Shakuntalaben Shah; V. Patel; Swarnalata, Kotah; Lalita, Hospet; R. Balasubramania Iyer; P.K.K. Kuppuswami Chetty; and Kaushalya Puri.

### YOGASANA KUSHALA

Sri Dalpatram L. Mistry, Priyakant K. Patel, Jitendra R. Pathak, Vasania R. Edulji, Deshabandhu Gupta, Ghanshyam C. Patel, Chimanbai M. Patel, Ramanbai M. Patel, Padmaja G. Gade, Devayani M. Pathak, Gopaldas K. Shah, Arvind C. Shah, Vasant S. Ayar, Rajendra G. Gade, Bharat N. Dave, Rashmikant K. Gandhi, Shashikant M. Vaidya, A.J. Zaveri, Manibhai M. Gajjar, A.R. Patel, Kantilal M. Vaidya, Prabhakar A. Patel, Yeshwant G. Patel, Surendra C. Patel, Jethwa L. Mavji, Rajkumar L. Bhatt, Vijaykumar R. Joshi, Rajnikant C. Patel, Bharatsinh D. Raj, Jitendra-kumar M. Patel, Navinchandra R. Patel, Sureshbhai J. Shah, Sureshbandra Z. Patel, Pravinbhai

K. Patel, Upendrakumar B. Patel, Maheshkumar D. Patel, Bikhabhai T. Patel, Dineshchandra N. Parikh, Jyotindrasinh H. Jhala, Vipinbhai J. Patel, Ishwaran Chandrakantan, Dineshchandra N. Desai, Gunwantrai N. Desai, Hemlata G. Desai, and Batuklal M. Raval: all of Vallabh Vidyanagar, Gujarat.

## SEVA RATNA

Sri M. Perumal, B. Rambiritch, D.N. Mahara, S. Ramduth, and A.V. Naidoo, Natal; Komalavalli, Madras; P.S. Ganapati; G. Suryanarayana Iyer; Ramaier, Tanjore; and V. Nattar Singam.

## STARS OF D.L. SOCIETY

Sri Nanabhai Patel, Wankaner; Atmaram, Sivanandanagar; Lakshmikant Dave, and Suryakant Shah, Ahmedabad. (To be continued)

## Latest Sivananda Publications

**MIND, ITS MYSTERIES AND CONTROL** (sixth edition, volumes one and two combined) is one of the foremost works of Swami Sivananda, which has guided thousands of spiritual aspirants, giving a masterly analysis of the nature of the various aspects of mind, its dormant faculties and the modes of functioning, the different ways and means to acquire mastery over it, and the methods of concentration, meditation and self-culture. (Rs. 6.00, pp. 462, postage extra)

**EASY STEPS TO YOGA** (fourth edition) is another basic work of Swamiji which teaches the practical methods of Yoga Sadhana in a simple, appealing manner. Herein is given the essence of spiritual life to serve as a highly useful guide to all beginners. (Rs. 3.00, pp. 215)

**SERMONETTES OF SIVANANDA** gives a collection of nearly five hundred pithy precepts on a wide range of topics, from health and ethical culture to meditation and immortality. It is a handy anthological work prepared by the Sivananda Literature Research Institute. (Rs. 2.50, pp. 292)

*Yogamrita* (in Marathi), *Jivan Parivartak* (in Gujarati) and *Yama's Four Letters* (in Tamil) are the pamphlets issued sometime ago.

## INDONESIAN EDITION

Sri Swami Sivananda's *Swara Yoga*, which was translated by the late Sri Kwee Liong Tian into Indonesian, has been published by the Surabaya Branch of the Divine Life Society. Sri Kwee Liong Tian was a saintly disciple of Swami Siva-

nanda, and a pioneer worker of the Society in that country.

## SOUTH AFRICAN EDITION

The South African Divine Life Society has brought out the revised second edition of Swami Chidananda's *God As Mother* under the title *The Philosophy of Shakti Worship*. Copies are available from 38 First Avenue, Durban. The South African DLS, which has an up-to-date printing press of its own, is bringing out from time to time the works of Swami Sivananda.

## TELUGU EDITIONS AT 50% DISCOUNT

The following Telugu editions of Swami Sivananda's works are available from Sri N. Venkatasubba Rao, President of the Divine Life Society, Southern Street, Eluru, Dist. West Godavari, Andhra Pradesh, at 50% discount, till 31st December 1960.

**BHAGAVADGITA** (pp. 663, original price Rs. 10.00, reduced price Rs. 5.00).

**DIVYA JIVANAMU** (pp. 348, Rs. 3.00|1.50).

**BHAKTI SANKIRTAN** (pp. 400, Rs. 4.00|2.00).

**YOGA JIVANA PRAKASIKA**, Vol. I & II (pp. 248 and 234, Rs. 2.50|1.50 and Rs. 2.25|1.13, respectively).

**NARADA BHAKTI SUTRAS** (pp. 148, Rs. 2.00|1.00).

**ADHYATMIKA NATAKAMULU** (pp. 178, Rs. 1.50|0.75).

**CONTROL OF ANGER** (pp. 46, Rs. 0.50|0.25).

## Sivananda Study Circle at Allahabad

The Vice-Chancellor of the Allahabad University, Dr. Sri Ranjan, inaugurated, on October 10, the Sivananda Study Circle, which was recently constituted under the leadership of Prof. Chou Hsiang-Kuang (*please see the previous issue*). The Centre is an association for the propagation and inculcation of the universal moral and spiritual teachings of His Holiness Swami Sivananda, and is the first of its kind in the University, having a common religious perspective.

### SWAMIJI'S TELEGRAPHIC MESSAGE

In a telegraphic message, Swami Sivananda said that the constitution of the Study Circle was intended for elevating the moral calibre of the students and moulding their inner spirit. They were the budding builders of the country, the future of which lay in their hands. As such, they should have a firm grounding in truth, wisdom and purity, and an understanding of the human situation in general, as it is envisaged in relation to the individual, the nation and the world, in a perspective of interrelatedness and integral completeness.

Swamiji continued that, in loving and serving all, in being charitable in disposition and righteous in actions of all kinds, constituted the basic principle of goodness that served the cause of peace. The brotherhood of mankind and the supremacy of the eternal being should be recognized as the foundation of life in all its aspects. "Serve, love, give, purify, meditate, realize. May the grace of the Lord be on the students, professors and administrators of the University. May peace be everywhere," he concluded.

### SPEECHES BY DIGNITARIES

In his inaugural address, the Vice-Chancellor said that in the present-day atmosphere, when one failed to imbibe either the ancient Indian ideo-

logies or the modern western ideas due to a confusion of mind, and lacked concentration and a sense of purpose, it was very necessary that we should live up to the ideals preached by the sages of our country. It, therefore, gave him great satisfaction and pleasure to inaugurate the Centre and to wish it every success.

Sri Kamala Kant Varma, a former Chief Justice of the Allahabad High Court, observed that the students could learn a number of good things from the books written by Swami Sivananda. He suggested that spirit of service, unselfish love, meditation and self-realization should be the ideals of the students, as they were of the members of the Divine Life Society. Through the practice of these could the existing international tension be eased, he remarked.

Dr. Mohammad Hafiz Syed, a retired Professor of the University, emphasized that the students should be taught to think for themselves. They should not be swayed by their emotions or by the thinking of others. He recommended the books of Swamiji to the students and praised the saint for making the ancient spiritual teachings of the country available to the masses.

Prof. Chou explained the aims and objects of the Centre and spoke on the personality and the teachings of Swami Sivananda.

Messages for the inauguration ceremony were received from the Vice-President, Dr. Radhakrishnan; Dr. Ramakrishna Rao and Dr. Sampurnanand, Governor and Chief Minister of Uttar Pradesh, respectively; Srimati Padmaja Naidu, Governor of West Bengal; Sri G.L. Nanda and Prof. Humayun Kabir, Ministers of the Government of India; and Dr. Chester Ronning, the Canadian High Commissioner.

## Birthday Celebration Reports

The 74th birthday of His Holiness Swami Sivananda was celebrated all over India and in many places abroad, on September 8 and on some other days of the month, by the Branches of the Divine Life Society and other organizations. A detailed report of the birthday celebrations at various places is published in the Headquarters' *Branch Gazette*. The following is an abridged review of many such celebrations.

### DISTINGUISHED GATHERING AT THE M.P.'S CLUB IN NEW DELHI

The different Branches in Delhi celebrated the birthday at various centres. The main function was organized by the Sivananda Cultural Association and held, on September 4, at the Club of the Members of the Parliament, in North Avenue, which was presided over by Sri T.L. Venkatarama Aiyar, Chairman of the Law Commission.

Speaking on the occasion, the Speaker of the Lok Sabha (the Lower House of the Parliament), Sri Anantasayanam Ayyangar, observed that Swami Sivananda's was an integrated personality. He had given to the present generation the cream of our spiritual culture, the glorious heritage of the country.

Sri T.L. Venkatarama Aiyar and Sri B.S. Murthy, Deputy Minister for Community Development, also paid tributes to the life and teachings of Swamiji, and referred to his literature consisting of more than 300 works which were spread all over the world.

Among those who attended this function were: Sri K.C. Reddy, Minister for Works, Housing and Supply; Dr. B. Gopala Reddy, Minister for Revenue; General K.M. Cariappa, a former Chief of the Army Staff; Sri K. Raghuramaiah, Deputy Defence Minister, and several high-ranking officials and Members of the Parliament.

Sri Man Mohan Pahari, Mrs. Rajalakshmi, and Sri Rawat and party, of the All-India Radio, gave music performances.

Mrs. Lakshmi Raghuramaiah, President of the Sivananda Cultural Association, proposed the vote of thanks. Mrs. Vanibai Ram was chiefly instrumental in organizing the function.

The birthday celebrations were also held at the residence of Dr. K.L. Rao, at 4 Humayun Road, which was organized by Mrs. Varalakshmi Rao; at Lodi Colony, organized by Sri K. Masand; at 28 Rajpur Road; at 42 Reading Road; and at the Barron Road Branch.

### IMPRESSIVE FUNCTION AT ALLAHABAD

Dr. Chou Hsiang-Kuang, Professor of Chinese Studies at Allahabad University, addressing the birthday meeting held here under the presidentship of Justice Vishnu Dutt Bhargava, said that Swamiji's teachings were highly rational, practical and universal in their outlook, and in their practice lay the welfare of mankind.

Justice Bhargava, of the Allahabad High Court, remarked that from the very childhood Swamiji was kind and sympathetic to the poor. He renounced the world and his personal gains

to entirely devote himself to the service of humanity. We should follow his teachings for the benefit of ourselves, the Judge added.

Sri K.K. Varma, a former Chief Justice of the High Court, paying his homage to Swamiji, said that what the saint preached was the essential unity of all religions.

The programme also included a *prabhat pheri*, music performances, *sankirtan*, *bhajan* and a *yogasan* competition for which prizes were awarded.

## VENKATESANANDA REPRESENTS THE HEADQUARTERS AT MYSORE

A public meeting was held at the Town Hall, where the audience listened to the tape-recorded discourses and songs by His Holiness Swami Sivananda. Sri Gopalakrishna Setty, a former Chairman of the Mysore Legislative Council, Swami Venkatesananda, and Sri Vitthal Sastri spoke on the message of the Master.

### SOLEMN FUNCTIONS AT YOGA SAMAJ

Maharshi Shuddhananda Bharati, presided over the celebration held at Yoga Samaj, of which he is the founder. He said that Swamiji's was a synthetic personality which represented the inner spirit of all religions and all the systems of Yoga. Sivananda was the Great Guru of India, and his teachings, with their universal appeal, have spread throughout the world, the Maharshi observed. (The main part this speech appears elsewhere in this issue.)

Sri Satyavageswar Iyer, Deputy Commissioner of Police, remarked that he went to Swamiji as a pessimist, full of doubts, and returned as an optimist, full of devotion for him. The Police Officer touchingly spoke of his feelings for his spiritual preceptor, Swami Sivananda, and referred to the saint's peerless services in the cause of Yoga and Vedanta.

Another impressive function was held at Arogya Ashram under the supervision of Swami Venkateswarananda, the founder. The meeting

### WEEK-LONG, ELABORATE CELEBRATIONS AT MADURA

Sri P.V. Rajagopal, Divisional Superintendent of the Southern Railways, inaugurated the celebrations, which were held on a grand scale from September 2 to 8. A procession through the streets of the city, with a portrait of Swami Sivananda installed on an elephant, and many *bhajan* parties participating in it, highlighted the celebrations.

Among those who spoke on the life and teachings of Swamiji during the birthday week were: Sri P.V. Rajagopal, Swami Satchidananda Mata of Ceylon, Swami Arivananda, Swami Advaya-

At another function, held under the auspices of Sankar Mutt, about five hundred students of local schools and colleges listened to the spiritual stories of Gurudev as Swami Venkatesananda narrated them, while also giving a description of life at Sivanandanagar. Two other lectures were given by him at Sanskrit College and Basic College in connection with the birthday celebrations.

### AND AROGYA ASHRAM IN MADRAS

was presided over by Sri K.S. Ramaswami Sastri, besides whom, Prof. K. Panchapagesan, Swami Sivaprakasa Anandrendra Saraswati and Swami Venkateswarananda addressed the gathering.

A portrait of Swami Sivananda was unveiled at the prayer hall of Arogya Ashram. The other items of the programme included *divyanama kirtan*, recitation of Vedic prayers, and reading of the messages received for the occasion, among which were those from Sri Sankaracharya of the Sringeri Mutt, Governor V.V. Giri, of Kerala, and Governor Ramakrishna Rao, of Uttar Pradesh. There were also discourses on the *Brahmasutras*, *Bhagavadgita* and *Bhagavatam*.

The Pallavaram Branch of the Divine Life Society held a meeting at Sir M.Ct.M. Giri's High School, which was addressed by Sri A.V. Subramaniam, Dr. K. Vaidyanathan, Sri K.S. Ramaswami Sastri, and Sri S.P. Hirudaya. The programme also included recitations from the *Vedas* and the *Bhagavadgita*, and *sankirtan* and *bhajan*.

### CELEBRATIONS AT MADURA

Sri P.V. Rajagopal, Divisional Superintendent of the Southern Railways, inaugurated the celebrations, which were held on a grand scale from September 2 to 8. A procession through the streets of the city, with a portrait of Swami Sivananda installed on an elephant, and many *bhajan* parties participating in it, highlighted the celebrations.

Discourses on the *Bhagavata* were given on all days of the week by Sri S. Ramaswami Sastri, besides *parayana* (complete recitation) of the *Gita* by the *Gita Mandali* of Saurashtra Vyas. There were also lectures on, and recitations from, the *Ramayana*, on the lives of different saints and general spiritual topics, besides *sankirtan* by some *Bhajan Mandalis*.

## BIRTHDAY CELEBRATIONS IN TAMILNAD AND KERALA

### ALLEPPEY

The local Branch of the Divine Life Society organized the function in the premises of the Theosophical Lodge. Sri K. Srinivasan, one of the most worthy disciples of the Master, presided over the meeting, and gave an inspiring discourse on the basis of his personal contact with Swami Sivananda. Sri P. Chandrasekhara Panicker, President of the Theosophical Lodge, and Sri N.N. Elayathu, Secretary of the Kerala State Theosophical Federation, also spoke on the life and teachings of Swamiji.

### MADURANTAKAM

The celebration was held in the premises of a High School, and attended by a large gathering. Among those who spoke on the occasion were Sri K. Krishnamurthi and Sri R.V. Achar. There was another function in the evening, held in the premises of the local Branch, when Sri Raghavachar Swami gave a discourse on the *Bhagavat*. The President of the Branch, Sri K. Muthulinga Reddy, who is an enthusiastic supporter of its activities, also spoke on the significance of Swamiji's birthday celebration.

### COONOR

The local Branch celebrated the occasion at Mount Pleasant. A special function for students was arranged, in which over a thousand of them participated. Sri M.V. Pasupati Iyer, Secretary of the Branch, speaking at the meeting, gave a description of Sivanandanagar and dwelt on the teachings of Swamiji.

### TIRUCHI

The Puthur Branch conducted a *guru puja* in the morning and a *divyanama kirtanam*, besides holding a public meeting, which was addressed by Sri B.N. Kesavamurti, Sri Sivaramakrishna Iyer, and Sri Ramaswamy. Some of the letters of Swami Sivananda, written over several years to a devotee associated with the Branch, were read out.

The Golden Rock Branch held a birthday meeting under the presidentship of Prof. C.S.

Kamalapathy. The programme included presidential address, expatiating the philosophy of Swami Sivananda, a recital on the *veena* by Sri S.R. Krishnaswami, and a discourse by Pulavar Alavandar.

### CALICUT

The main features of the programme were a special worship of the sandals of Swamiji, with *rudrabhisheka*, collective *japa*, prayers, *mantra*-writing, *sankirtan* and *bhajan*.

### SALEM

The Branch celebrated the occasion with a special worship, recitations from the *Vedas*, *navagraha homam*, *guru puja* and lectures on the life and teachings of Swamiji.

### NEDUMANGAD

The birthday meeting was presided over by Sri S. Madhavan Pillai. The Secretary of the local Branch, Sri C. Eswara Iyer, presented its tenth annual report. A *guru puja* was held, besides collective *japa*, prayer, meditation, and recitations from the *Gita* and the *Adhyatma Ramayana*. Sri Eswara Iyer, read out some anecdotes from a biographical work on Swamiji, while Sri Madhavan Pillai explained the Birthday Message.

### PATTAMADAI

A five-day long programme marked the occasion at the birth-place of Swami Sivananda. A portrait of Gurudev was taken out in procession along the streets of the town, with musical accompaniments, chanting of *mantras*, *sankirtan*, *bhajan* and waving of lights. There were elaborate worships on all days, recitations from the *Gita* and the *Upanishads*, and holding of *satsanga*, where discourses appropriate to the occasion were given and *kathakalakshepam* on different themes done. Among those who spoke were Sri A. Krishnan, Secretary of the Branch, and Sri Annai Ramier, a learned scholar from Shencottah.

**PALGHAT**

The celebration began at the Sivananda Library, at Hemambikanagan, with the hoisting of Pranava flag by Swami Narayan and commencement of *nama japa*. A demonstration of Yoga exercises was held under the supervision of Yogi-raj V. Subramania Bua, who spoke on Yoga Vidya. The holding of the first anniversary of the Sivananda Library coincided with the birthday

celebration. A meeting was held under the presidentship of Lt.-Col. V.I. Mannadiar. Among those who gave discourses were Swami Narayan, Sri P.N. Panicker, Swami Ramakrishnananda, Sri T.C. Bhattacharipad and Swami Madhavananda. Competitions in the performance of *suryanamasakaras*, writing of essays and recitation of *Gita* were held, and prizes awarded.

**CELEBRATIONS IN ANDHRA PRADESH****HYDERABAD**

The local Branch celebrated the occasion with an eight-day *akhanda kirtan* at the residence of Rani Lalita Devi. On the last day, the concluding function was held at Balaji Bhavan, in which artistes of the local station of the All-India Radio gave music performances. A tape-recorded message by Swamiji was played and discourses on his life and teachings given by the President of the Branch, Sri S. Subba Rao, Swami Tapasyananda, of the local Ramakrishna Mutt, and Sri Sankara Rama Rao. Rani Lalita Devi explained the Birthday Message. The Branch printed two booklets entitled *Ideal Satsanga* and *Satsangakramamu*, for free distribution.

**ELURU**

Sri N.V. Subba Rao, President of the local Branch, presided over the function. The main programme consisted of prayers, meditation, Yoga exercises, *guru puja*, playing of Swamiji's gramophone records, and study and explanation of his teachings. Sri N.V. Subba Rao has been instrumental in bringing out a number of Telugu editions of Swami Sivananda's principal works.

**RAJAHMUNDRY**

The programme included common prayers, study of the works of Swamiji, *guru puja* and holding of a public meeting, where speeches appropriate to the occasion were made and literature containing the teachings of Swamiji distributed freely. The President and the Secretary

of the Branch, Sri M. Aravindam and Sri Subramiam, respectively, took an active part in making the function successful.

**TANUKU**

The Secretary of the Branch, Sri N.S.V. Row, conducted the morning programme of common prayer and meditation, and gave a demonstration of Yoga exercises. There were also recitations from the *Gita* and a *mantra*-writing competition. A public meeting was held in the evening at the local Town Hall, which was presided over by Sri V.G. Mohanraj, Principal of the Politecnical Institute. The main speakers were Messrs T. Ramachandra Rao, P. Srirama Rao, Sethu Madhavaswami, Brahmananda Rao, and Markandeya Sastri. The lectures were followed by *sankirtan* and enactment of a drama by some students of the Politecnical Institute, the theme of which was the life of Gautama Buddha.

**CHIPURUPALLI**

The programme consisted of common prayer and meditation in the early morning, followed by a *prabhat pheri* with *guru kirtan*. Then there were a special worship with *rudrabhisheka* (which was performed for the health and longevity of Swamiji), study of the *Ramayana*, and *guru puja*. In the evening, a *satsanga* was held, when discourses on the teachings of Gurudev were given and parts of his instructions from the book, *Religious Education*, read out.

## CELEBRATIONS IN NORTHERN INDIA

### BOMBAY

The functions were held at the Ramana Samaj, under the auspices of the Matunga Branch, and also at the Sindhi colony. The programme included the usual lectures, prayer, 'devotional music, *sankirtan* and a dance recital in the *Bharatanatyam* style, the last item being at the Ramana Samaj.

### CALCUTTA

The Sai Samaj, at South Calcutta, celebrated Swamiji's birthday with collective prayers, *mrityunjaya japa* and *bhajan*. Printed copies of the Birthday Message were distributed. The occasion was also celebrated by the South Calcutta Branch of the Divine Life Society, under the guidance of Sri D.V. Rajan.

### MUNDRA, KUTCH

There were common prayers, *japa* and *sankirtan* in the morning, besides a public meeting held in the evening in Hanumanji Prayer Hall. Speeches were made by Sri J.M. Raval and Sri K.A. Mehta, of the local Branch, and Sri Jethalal Thakore, Secretary of the Bahrain (Persian Gulf) Branch.

### SIRPUR, M.P.

A procession with the sandals of Gurudev and chanting of *guru kirtan* was taken out in the morning along the streets of the town, and a public meeting held at night, which was addressed by Sri G.N. Kobra, Commercial Manager of

## BEFITTING CELEBRATIONS IN BIHAR

### PATNA

The Patna Branch organized the celebration at the residence of Sri A.B.N. Sinha, which was presided over by Sri Birchand Patel, Minister for Food and Agriculture in the Government of Bihar. After the main function, the Branch adopted two resolutions, in a separate meeting, which was presided over by Sri N. Srinivasan, Member, Income-Tax Appellate Tribunal. It was proposed to hold an All-Bihar Divine Life Conference in February 1961, and to start a monthly journal

the Sirpur Paper Mills Ltd., and Sri V.A. Lakshminarasiah, Labour Welfare Officer of Sirsilk Ltd. Earlier the Branch conducted an *akhanda-maha-mantra kirtan* and a worship of the sandals of Swamiji.

### ITARSI

A symposium of religious thoughts was organized by the Branch, in which Messrs Nadir Ali Khan, Tejendra Singh, Gabriel Joseph and Radha Ballabh participated, discussing, respectively, the religious thoughts of Islam, Sikhism, Christianity and Hinduism. The usual items of the programme were common prayers, meditation, and study of the *Gita* and the teachings of Swamiji.

### JULLUNDHUR

Colonel Viswanath presided over the function, held under the auspices of the Spiritual Study Circle. The two-hour programme included a speech on Swamiji by Prof. Harbanslal Oberai, of the D.A.V. College. A distinguished gathering was present.

### MANIPUR

The venue of the celebration was the Dramatic Union Hall, which was filled to the capacity. Sri Shabadatta Sharma, Chairman of the Manipur Gita Mandal, and Sri T. Jogendrajit Singh, General Secretary of the Manipur State Divine Life Society, addressed the meeting which was organized by the Kakching DLS Branch.

### BARH

The Headmaster of the Agwanpur High School, Sri Bindeshwari Prasad, who presided over the birthday meeting, held in the School premises, urged the students to draw inspiration from the life of Swamiji and practise his teachings.

**BANKA**

Among those who spoke at the function, organized by the local Branch, were Sri Vinoy Vihari, Sri Bindeshwar Sahay, Pandit Kunj Behari Jha and Sri Surendra Prasad. The function also included the celebration of the second anniversary of the Branch. Sri H. Choudhary presented the report of its activities. There was also a good music programme in which Sri Tarni Prasad, Director of the local Kala Kendra, Sri Bhola Prasad and Kumari Chinmayee took part. Sri S.P. Sinha, Vice-Chairman of the Notified Area Committee, welcomed the guests. Sri Vinoy Vihari, Deputy Magistrate and President of the Branch, took a leading part in organizing the function.

**SAMASTIPUR**

Sri Bhupendranath Ganguli, a senior lawyer and Theosophist, presided over the birthday meet-

ing, which was organized by the local DLS Branch. The function was attended by a distinguished gathering and included *bhajan*, *sankirtan* and dancing by the party of Sri Sitaram Das. A *puja* was offered to a portrait of Swamiji and the *mrityunjaya* *mantra* chanted in chorus. Sri Narayan Sharan Singh, a local lawyer and Secretary of the Branch, delivered the main speech.

**ARRAH**

The Branch held the function at 'Sivananda Sadan,' in which 350 devotees participated. A *guru puja*, recitation of *Durga Saptasati*, devotional music, study of the teachings of Swamiji, and discourses by Prof. Uma Shankar Pandey, Sri Gauri Shankar Prasad, Sri Suresh Bahadur Lal and Sri Gupteshwar Prasad—were the main items of the programme.

## Birthday Celebrations Abroad

### INDIAN COMMISSIONER IN HONG KONG LAUDS THE SAINT'S WORK

Speaking at a reception held at Queen's College, to mark the occasion of Swamiji's 74th birthday, the Commissioner of India in Hong Kong, Sri F.M. de Mello, said that it was good to see in this bustling city that so many were interested in Yoga and divine life. He observed that, having experienced the happiness that came from communion with God, Swamiji, was filled with the desire to share it with everyone in the world, and that was why he started the Divine Life Society. Simply stated, the saint's message was that everyone should take one's religion seriously and put its principles into practice. That was how one could be at peace with one's Maker and oneself. Swamiji has founded no new religion

or sect. He has numerous admirers and followers, and there were chapters of the Divine Life Society throughout the world, the Commissioner remarked.

The celebration was attended by a cosmopolitan gathering of about 800. The chief guests were Sri F.M. de Mello and Hon. Michael W. Turner, General Manager of the Hong Kong and Shanghai Banking Corporation. The programme consisted mainly of speeches, Chinese dances and a demonstration of Yoga exercises. Sri K.S. Fung, President of the Divine Life Society Branch, which is otherwise known as Yoga Institute, and which organized the function, presided.

### MALAYAN MINISTER PRESIDES

In his presidential address at the birthday meeting, Hon. Dato V.T. Sambanthan, Minister of Works, Posts and Telecommunications in the Government of Malaya, recalled his meeting with

### OVER KUALA LUMPUR MEETING

Swamiji at Sivanandanagar in 1958, and extolled his noble work in the field of the dissemination of spiritual knowledge. The others who spoke on the occasion were Ven. H. Gunaratna, Sri Chen

Yoke Chun, Sri P.K.M. Menon, Srimati Punithavati Mahesan and Sri P.A. Pichaimuthu. The discourses were preceded by music performances and a demonstration of Yoga exercises. The function was organized by the Malaya DLS, on September 11, at the Vivekananda Ashram Hall. Earlier, at the morning function, the President of the Malaya

DLS, Sri N. Ponniah, spoke on the life and teachings of Gurudev. On September 8, the celebration was held at Sivanandashram, Batu Caves, near Kuala Lumpur, when a *guru puja* was performed and a prayer service conducted by Swamis Vasudevananda and Gnanananda.

### MANY FUNCTIONS HELD BY THE SOUTH AFRICAN DLS

The South African Divine Life Society held the celebrations in its various centres such as, among others, at Pretoria, Johannesburg, Clairwood, Rosebank, Stanger, Pietermaritzburg Central, Tongaat, Umzinto, Esperanza, Illovo, Wentworth South, Jacobs, Malvern, Marebank, Cavendish, Port Shepstone, and Sea Cow Lake and Brook Street (Durban).

### THE SOUTH AFRICAN DLS

The main function was held at the Vedic Hall, Durban. Another impressive function was arranged at Sivanandashram, Clare Estate. Members from various Branches as well as many others attended both the functions. The speakers were Swamis Sahajananda, Ramakrishnananda and Narayanananda, and Sri M. Perumal, Dr. B. Rambiritch, Sri N. Ganga, and Sri Edmund Bentley.

### CELEBRATIONS ELSEWHERE ABROAD

#### VANCOUVER

The celebration was held here at the Sivanandashram, South Burnaby, which began with prayers, meditation and *kirtan*. A film show was arranged, which gave an opportunity to the participants to see how life went on at Sivanandashram, with Gurudev as the hub of all activities and centre of spiritual inspiration. Colour slides, depicting Yoga postures and other items, were then screened, after which Swami Radhananda, in-charge of the Ashram, and Swami Premananda, spoke on the reminiscences of their stay with Gurudev.

Another function was held earlier at the residence of Sri Hilton and Mrs. Judy Paiger in North Vancouver, which consisted of holding a worship, discussion on spiritual topics and playing a tape-recorded lecture by Swami Chidananda.

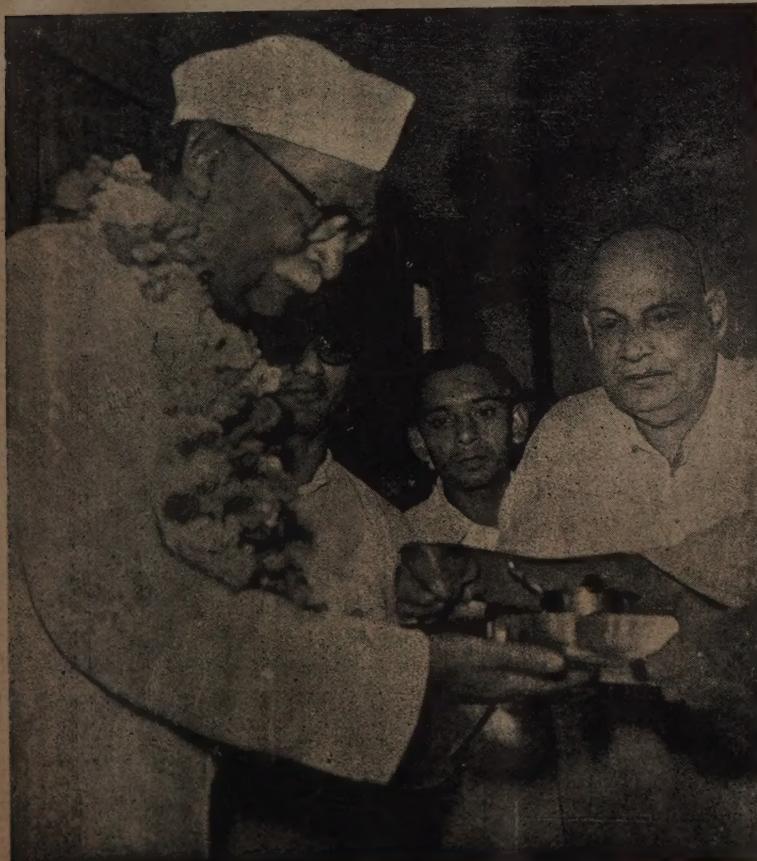
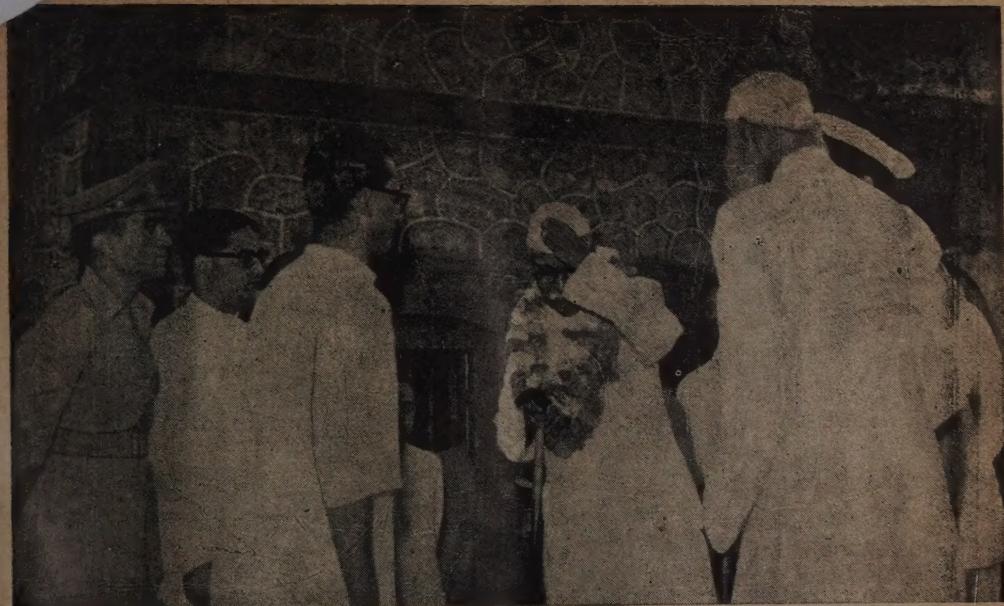
#### LOS ANGELES

The Divine Life Group, formed here by Swami Chidananda, celebrated the birthday at the East-West Cultural Centre. The programme included prayers, devotional music, meditation, playing of a tape-recorded message by Swami Chidananda, and discourses by Dr. Judith Tyberg, Ina Selin, and Beatrice Panopoulos.

*N.B. A few of the reports of Sri Swami Sivananda's Birthday Celebrations at some centres in India and abroad could not be included herein for want of space, but would be published in the Divine Life Society's Branch Gazette in the current issue and that of the next, together with a summary of those given above.*

### SWAMI CHIDANANDA

His Holiness Swami Chidananda, personal representative of Gurudev in the New World, is at present engaged in very useful work in San Francisco. He has been holding classes for students of Yoga and Vedanta and giving lectures at numerous public meetings. He has also been giving lectures at the American Academy of Asian Studies and under the auspices of the Cultural Integration Fellowship. He is expected to leave for Honolulu on the 23rd of this month, but return back soon to San Francisco, where he is staying at 1816 Broadway, and is expected to remain till the middle of January 1961.



The President (garlanded) is being received near the Ashram premises, close to Swamiji's 'Kutir,' as he adjusts his Gandhi cap. [Left] He accepts with reverence the 'prasad' of the Viswanath Mandir which Swamiji offered him graciously. Swamiji received the President in the main hall of his 'Kutir,' where a simple 'satsanga' was held. Speaking on the occasion, Swamiji said that all the aspects of Yoga and spiritual life were covered in the injunctions: "Serve, love, meditate, realize."

## RENEWAL OF MEMBERSHIP, AFFILIATION AND SUBSCRIPTION

We request all our subscribers to renew their subscription for the next year at their earliest, so as to avoid the rush of renewals at the last moment. We are very thankful to all subscribers for having allowed us to serve them through this journal. We are also thankful to the members and the Branches of the Divine Life Society for being associated with us in the fellowship of divine life, and to all those who have helped us in various ways, for which we are grateful.

From the next year onward our calendar year for subscription to *The Divine Life* would be either from January to December, or from July to June, i.e., the new subscribers, subscribing for one year (the minimum period for which subscription is acceptable) at any time in the first half of the year, will receive the journal from the January number of the same year till the December number, and those subscribing at any time in the second half of the year will receive the issues from the July number of the same year till the June number of the next year. Old subscribers are, however, requested to renew their subscription now itself for the next year or years. If you send two years' subscription (Rs. 7) you get a concession of one rupee, and for three years (Rs. 10) a concession of two rupees.

We also request all members of the Divine Life Society and its Branches to renew their membership and affiliation, respectively, for the next year or years, at their earliest. Anyone, devoted to a life of truth, love and purity, is eligible to become a member of the Divine Life Society, irrespective of any distinction, on payment of Rs. 2.50 (or \$ 1.00, or the equivalent in other currencies for those outside India) towards annual membership fee, which covers

the subscription to *Wisdom-Light*, a monthly periodical specially intended to serve the members, and an admission fee of Rs. 5.00 or \$ 2.00 or the equivalent), which meets initially the cost of a copy of Swami Sivananda's *Essence of Yoga*, a rosary and some spiritual diary and resolve forms. Members are also entitled to receive *The Divine Life*, at a concession, in addition to *Wisdom-Light*, if they pay Rs. 6.00 towards annual membership fee.

It is our humble request to old members to bring in at least one or two new entrants each, who would be associated with them as fellow-aspirants for spiritual evolution, as new members of the Society from the next year onward. Any group of members can form a Branch of the Society with the object of spreading the message of divine life, constituting study circles, or holding daily or weekly *satsanga*, or serving the people of their locality in any manner they consider best. We also humbly request all Branches of the Society to enrol at least ten subscribers to '*The Divine Life*' each, and help us in spreading the message of divine life, as taught by Swami Sivananda, which includes within its fold all the common principles of spiritual culture, and the simple and basic practices for the regeneration of the human nature through self-discipline and inculcation of moral values. All members associated with the Branches of the Society should also be members of the Headquarters. Membership to the Mother Institution should be common for all of them. The annual affiliation fee for the Branches (Rs. 12.00, or \$ 4.00 or the equivalent in other currencies for the Branches outside India) is meant for supplying them a copy each of *The Divine Life*, *Wisdom-Light*, and *The Branch Gazette*.

Secretary, Divine Life Society, P.O. Sivanandanagar, via Rishikesh, U.P.